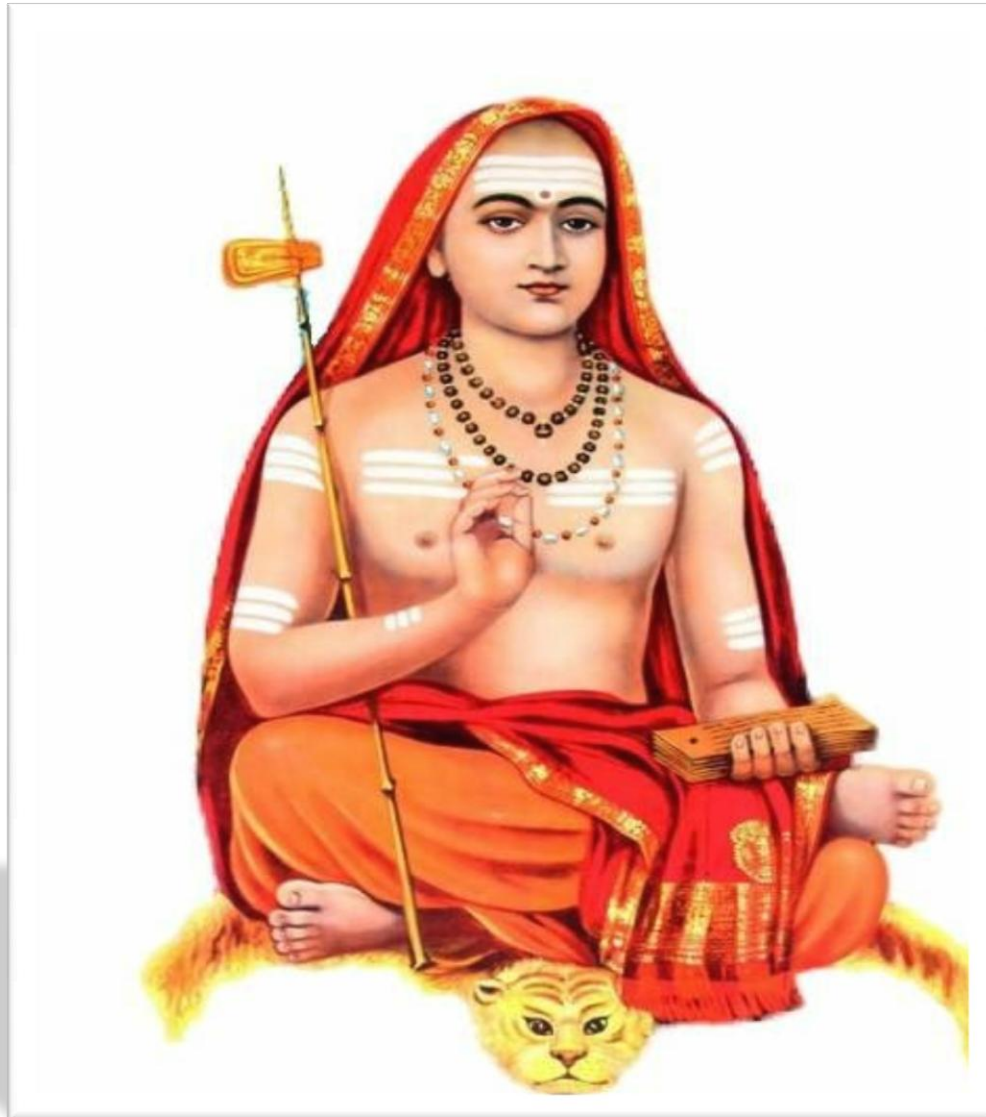


UPADESHA SAHASRI



VOLUME 4

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Lecture 121

Chapter 17 - 89 verses :

- Samyak - Mathi Prakaranam
- Parthiva / Nanyad Anyad / Kaushitam - 1st word.
- Mathi = Mind / Intellect / Jnanam / Knowledge Mathi in Tamil - Moon.
- Samyam - Clear / Doubtless / Nisamshayam / Clear / Unshaken - self knowledge.
- If it is weak, it will be disturbed in 2 ways.
 - a) Emotional crisis - Situations - difficulties.
 - b) Intellectual - Situation - Doubts - Logically negates teaching
- Know teaching which will not be disturbed by emotional / Intellectual obstacles = Samyak Mathi.
- Sravanam - Produces knowledge
- Mananam - Takes care of intellectual challenges
- Nididhyasanam - Takes care of emotional obstacles
- Dridah Atma Jnanam = Sthira Pragya = Jnana Nishta = Samyak Mathi = Right knowledge.

Verse 1 :

आत्मा ज्ञेयः परो ह्यात्मा यस्मादन्यन्न विद्यते ।
सर्वज्ञः सर्वदृक् शुद्धस्तस्मै ज्ञेयात्मने नमः ॥ १ ॥

The self is to be know. It is beyond everything knowable as there exists nothing else except it. I bow down to that pure, all-knowing and omniscient one which is to be known. [Chapter 17 - Verse 1]

Verse 1 - 2 - 3 : Mangala Charanam - Introductory verses :

- Grace of Lord / Guru... Bakti towards Lord never given up, even though I know I am Brahman.
- I am knower of Brahman - Apramata - From Paramartika Drishti.
- From Vyavaharika Drishti - Pramata, Need Atma / Guru / Shastra / Ishvara Kripa.
- Till death don't forget relationship with Lord from Vyavaharika Drishti.
- From Paramartika Drishti - I am Ishvara - No relationship - Because not 2 to be related.
- Aikyam from Paramartika Drishti but aware of relationship in Vyavaharika Drishti.
- I am individual 'Jivatma' and Lord is 'Paramartika'
- I am karta / Bogta / Pramata and Ishvara is Anugraha - Karma Phala Dhata.
- Vyavaharika Drishya - All different - well acknowledged - Guru - Sishya, Jiva - Ishvara.
- Shankara - Starts Namaskara to Paramartika.
- Atma is essential Nature of Jiva / Jagat / Ishvara is Paraha - Transcendental - Absolute.
- Principle / Beyond Time and Space - Infinite, There is nothing which exists other than Atma.

- Anatma is accepted experientially but doesn't exist separate from Atma.
- Because Isness is borrowed from Atma.
- Like Swapna - Distinctly experienced by me but doesn't have existence of its own.
- I observer - Sakshi - Alone - Lend existence to Jagrat / Swapna / Sushupti.
- Therefore can't be counted as separate entity.

Therefore Atma - Advaita :

Sarvagya :

- Omniscient in form of Ishvara - with Maya Upadhi.
- Ishvara and Maya = Omniscient.

Mandukya Upanishad :

- Maya = Mithya Vastu, Doesn't have existence separate from Atma.
- Maya is not counted as 2nd thing.
- Satya Atma Becomes Sarvagya Ishvara, Sarva Drk - Means Sakshi - Behind mind of everyone, Same Atma / One Atma is Sakshi.

Shudhaha :

- Even though associated with Maya, and impurities of Maya - Sattva / Rajas / Tamas - Don't taint Atma.
- How Atma not contaminated - Asangatvat - Like Akasha... Space associated with everything not contaminated...
- Prakasha... Light pervades and falls on everything but not wet - By water, burnt by fire - Because Asanga.

Technical :

- Maya = Lower order of reality – Vyavaharikam.

Atma :

- Paramartikam / Higher order Ever pure - Nitya Shudha Svarupa - Paraha / Advaita / Sarvagya / Sarva Drk / Shudha - 5 glories of Atma.
- Therefore Atma is Jneya... worth knowing

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैतत् चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the Nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

To that Atma - My Namaskara :

Param Brahma	Ishvara
Paramartika Drishtya	Vyavaharika Drishtya

- Guru - Prays to teach well... Ashcharyavat.

Verse 2 :

पदवाक्यप्रमाणज्ञेर्दीपभूतैः प्रकाशितम् ।
ब्रह्म वेदरहस्यं यैस्तान्नित्यं प्रणतोऽस्म्यहम् ॥ २ ॥

I always bow down to those teachers who are conversant with words, sentences and sources of knowledge and who, like lamps, have shown clearly to us Brahman, the secret of the Vedas. [Chapter 17 - Verse 2]

- Vedanta will not remove Bakti... Reinforces Bakti... Testing stone... Bakti Becomes greater...
- Guru Namaskara here.
- Guru / Parama guru / Parameshti guru / Para Para guru(4th Generation)...
- Happy / Aversion - Momentary Potential problem of attachment and aversion.

What favour Guru has done?

- Brahman / Atma / Absolute truth has been revealed / Lighted to me.

Infinite Vastu Lighted :

- Paraha / Sarvagya / Nitya / Sarva Drk / Jneya / Shudhaha....
- Veda Rahasya... Secret truth of Vedas not known through Mathis... Brahma not Topic there...

Guru served like lamp :

- Guru like Lamp - Sheds light on reality Mentioned in Veda... Therefore called Deepaha...
- With skill in communication, reveals

- Pada Shastra / Vakhya Shastra / Pramana Shastra... Required to understand and communicate!
- Dedicate life to know Atma.

Gita :

- Jneyam Ya Tatya Vakshyami, Yat Jnatva Mritam Ashnute...
- Makes life beautiful / Happy / Valid.
- Pada Shastram = Knowledge of Language(Vyavakaranam)
- Word split into component parts - Root / Stem.



Substantive



Suffix and Prefix = affix

Prakrti	Pratyaya
Root / Base	Prefix (in defining) / Suffix (In End / Affix

- By adding certain Pratyayas nouns / Verbs are formed.
- Kru - Base - Karoti Karyam / Kurvan
- Trying to take thin strand of lotus stock - Trying to Restrain wild elephant - So Ridiculous

Vakya Shastram	Mimamsa
	<ul style="list-style-type: none"> - Skill of Analysis to Arrive at central theme, Bottom line - “Vote for me” - Bottom-line - Geeta 700 Verses - Brahma Jnanam, Eka Vakyaata not Karma / Bakti / Meditation... Samastha Sahita Jnanam... Tatparyam Nishchaya

- Pramana Shastram = Logic / Yukti / Pratyaksha / Sruti / Smriti - Should not be contradicted, Tarqa Shastra

3 Preparatory Sciences	Shastra	For Veda Vichara essential for teacher
<ul style="list-style-type: none"> - Pada - Vakya - Pramana 	<ul style="list-style-type: none"> - Vyakarnam - Mimamsa - Tarqa 	

Tattwa Bodha - Summary for Vedanta :

- Siddanta Karunidhi = Vyakarana
 - Artha Sangraha = Mimamsa
 - Tarqa Sangraha = Tarqa Shastra
- Introductory Books

Lecture 122

Chapter 17 - Verse 2 :

पदवाक्यप्रमाणज्ञेर्दीपभूतैः प्रकाशितम् ।
ब्रह्म वेदरहस्यं यैस्तान्नित्यं प्रणतोऽस्म्यहम् ॥ २ ॥

I always bow down to those teachers who are conversant with words, sentences and sources of knowledge and who, like lamps, have shown clearly to us Brahman, the secret of the Vedas. [Chapter 17 - Verse 2]

- Samyak Mati Prakaranam, Clear / Firm knowledge.
- Clarity with reference to knowledge - Free from 2 fold.

Obstacles :

- Samshaya Pratibanda free from doubt - Free from Dehatma Vasana

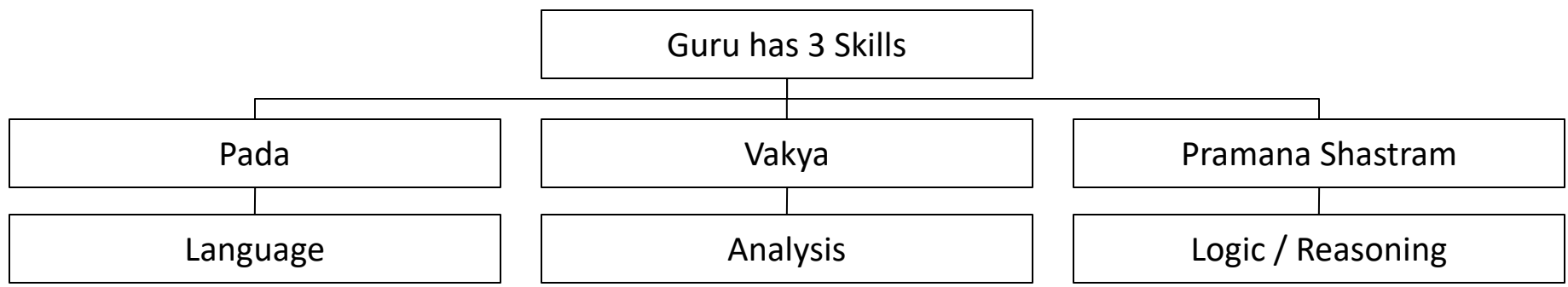


- False Misconception Past habits
- Viparyaya
- Error

- Knowledge free from doubt and error is Drida Jnanam(Habits / Misconception)

Verse 1 - 2 - 3 Introductory - Verses :

- Invoke grace of Bhagawan (Verse) and Guru (Verse 2 and 3)
- Secret in Vedas - To reveal Brahman lighted by Gurus.



- Srotريا Brahma Nishtam - Required in Para and Apra.

Verse 3 :

यद्वाक्सूर्यांशुसंपातप्रनष्टध्वान्तकल्मषः ।
प्रणम्य तान्गुरुन्वक्ष्ये ब्रह्मविद्याविनिश्चयम् ॥ ३ ॥

I bow down to my teacher whose words fell (into my ears) and destroyed ignorance (In me) like the sun's rays falling on darkness and destroying it. I shall now state the reasoning leading to the right conclusion about the knowledge of Brahman. [Chapter 17 - Verse 3]

Compound words :

- Samasaha Yathu / Vak / Shinya / Amsha / Sampada / Prakashaha / Dvanda / Kalmasha.
- Vighraha Vakyaam = Splitting compound word.
- Real compound - Read from right to left (Arabic style)
- I am free from intellectual impurity of ignorance = Internal darkness.
- Kalmasha... external darkness caused by sunlight.

Why Agyanam is called worst internal impurity?

- Kama / Kroda / Lobha / Madha / Matsaryam - Impurities of mind.
- All these impurities created / Generated out of ignorance - which is parent / Root of all other impurities.
- After going to Guru - My internal impurity is totally gone.
- Because powerful light rays entered which is Upadesha of teacher.
- Vakyam = Rays of light
- Sunlight = Guru's mouth
- From mouth Surya - Rays / words / Beam of lights emerge.
- Vag Indriyam = Surya
- Upadesha = Rashmi
- Intellect dark before, with entry of light, darkness gone.
- Therefore my mind well lighted because enlightened - Before Baram.
- If earth well ignited, credit goes to Surya.
- If my mind lighted - Credit to mouth of Guru... Beam came and destroyed my internal darkness.
- Upadesha travels and penetrates.
- Keeps mind's doors open for sunlight to enter teaching to enter.
- With Sraddha and Bakti - Expose mind to teaching...(which is what I do)
- Helplessly he will understand (Katho), Guru made my intellect bright.

Gita : Offer Namaskara....

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११ ॥

Out of mere compassion for them, i, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

- Surrender to me... and seek knowledge, My responsibility to provide Guru.
- Who will remove internal darkness.
- Purpose of chapter = I shall impart / Teach, clear method.
- Vinischayaha - Methodology by which clear knowledge comes...
- Vidya - Vinischayaha - 2 words with same meaning = Punarukti Dosha.
- Therefore Vinischayaha - Taken as method / Sadhana to acquire Brahma vidya.

Verse 4 :

आत्मलाभात्परो नान्यो लाभः कश्चन विद्यते ।
यदर्थं वेदवादाश्च स्मार्ताश्चापि तु याः क्रियाः ॥ ४ ॥

There is no other attainment higher than that of the self. For that is the purpose for which the teachings of the Vedas, the Smritis and the actions (described in the work-portion of the Vedas) are there. [Chapter 17 - Verse 4]

Verse 4 - 5 - 6 :

- Greatest goal of human life Moksha Parama Purushartha



Atma Labaha = Attainment of Atma = Moksha.

Dharma	Artha	Kama	Moksha / Atma
- Punyam	- Security	- Entertainment	- Free from Atma alone Nityam - Permanent Gain - Never Subject to loss

Anitya

1st Lesson :

- Tattwa Bodha have Nitya - Anitya Vastu Viveka.
- What is wrong with finite goals of life / 3 Doshas / 3 deficiencies.
- Dukha Mishritatvam / Atrupty / Bandha Katvam...
- Karma Yoga - Chitta Shudhi
- Upasana Yoga - Chitta Ekagrata
- Jnana Yoga – Ajnana Nivritti
- Sutras / Puranas / Smrithis / Itihasa = Smarthas.
- Teaching of secondary literature
- ↑
Are empty / Pregnant - Decided by me

Karma Khanda / Upasana Khanda / Jnana
Khanda - Veda Vada = Teaching

- Every ritual inclining us to Moksha.

Kahika	Vachika	Manasa
Physical	Vocal	Mental

} Action

How whole Veda for Moksha? Not for dharma / Artha / Kama?

- Incentives to attract people to Veda, Buy soap... Get 2 spoons free!
- Once maturity comes, not for dharma / Artha / Kama...

Katho Upanishad :

- Immature votes for Preyas through that Sreyas - Kept in mind, Sugar coated pill... Moksha received.
- Why gaining true self / Real I is greatest gain...

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanastu kāmāya patih priyo bhavati | na vā are jāyāryai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇām kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṁ priyaṁ bhavati, ātmanastu kāmāya vittaṁ priyaṁ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṁ bhavati, ātmanastu kāmāya brahma priyaṁ bhavati | na vā are kṣatrasya kāmāya kṣatraṁ priyaṁ bhavati, ātmanastu kāmāya kṣatraṁ priyaṁ bhavati | na vā are lokāṇām kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devāṇām kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtāṇām kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati, ātmanastu kāmāya sarvaṁ priyaṁ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

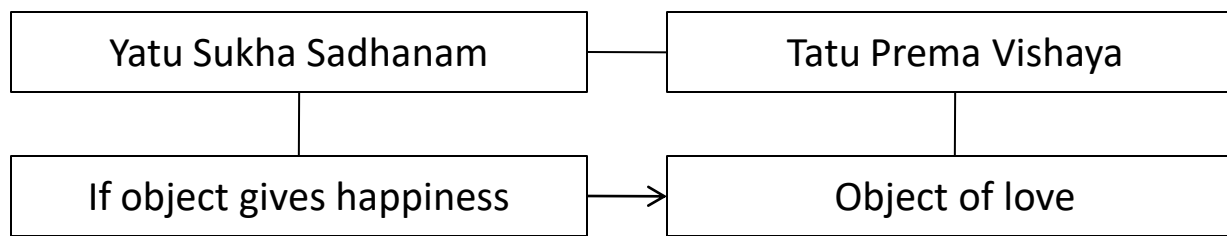
- Atma - Permanent / unconditional source of Ananda / Happiness.
- Permanent /Greatest source of happiness.
- Going to Atma = unconditional / Greatest / Permanent happiness.

How you prove Atma is greatest source of Ananda?

- “ Ananda Atma Brahma Putcham Prathishta” Atma is embodiment of Ananda.

Logic :

- What is object of love is source of happiness.
- When person / Object gives joy... No Dukha, I love that person - Repeat meeting / class...
- If painful can't sit for one hour...



- I buy thinking it is Sukha Sadhanam, If not... will sell / Give up!
- Several objects / People / Loved by us - Love is conditional... they must give happiness to me always.
- But TV - Not for happiness of neighbour.
- Notes for you important → For daughter - Raddhiwala

2nd Logic :

- All objects loved only if they give happiness to me.
- Therefore objects of conditional love.
- Therefore Ananda also conditional / Temporary
- Sophadika Prema Vastu - Sophadika Ananda Hetutvat

Which is highest source of Ananda?

- What is unconditionally / Always loved is greatest source of Ananda, Nirupadhika Prema.

What is unconditionally loved ?

- I - Myself - Loved unconditionally.

- What gives me pleasure I Buy... people disposed off.
- Like car - Change every 4 years.
- I love you 1st and then allow you.
- What is not source of comfort I don't love - Mental rejection of people / Things = Hatred !!
- Give me freedom from this person...
- Unconditionally eternally loved - Nirupadhika Prema Vishayatvam is above greatest source of Ananda.
- Atma - Attyantika Ananda Hetuhu, Nirupadhika Prema Vishayatvat, Vyatirekena Ghatavat Unlike a pot.
- Therefore gaining Atma = Gaining of highest Ananda.
- Atma Prapti = Attyantika Ananda Prapti Nitya Ananda Prapti.
- Therefore it is greatest accomplishment...

Verse 5 - Meaning :

आत्मार्योऽपि हि यो लाभः सुखायेष्टो विपर्ययः ।
आत्मलाभः परः प्रोक्तो नित्यत्वाद्ब्रह्मवेदिभिः ॥ ५ ॥

The Acquisition on the part of oneself considered to be a source of happiness produces the opposite result also. It is for this reason that the Knowers of Brahman say that the greatest acquisition is that of the self as it is eternal. [Chapter 17 – Verse 5]

- Whatever gain person desires for ones, own joy like wealth / car / children / wife / position / Possession... is for Atma's happiness... for one's own comfort and happiness.
- What is desired / Loved for one's own joy and comfort.

What is significance of this statement ?

- They are conditionally loved... when they stop giving pleasure, love goes.
- If object of conditional love, are they objects of temporary or permanent love?
- Object of Temporary love / Sources of temporary Ananda.
- Desired for one own sake, conditionally loved.
- Therefore those objects turn opposite also...
- Viparyaya... Thalaiveli - TV. Many objects acquired as Sukha Hetu end up Dukha Hetu.
- When I know Dukha Hetu... I want to get rid of, it doesn't go... Permanent head ache.
- Real accomplishment = best Karma.

Verse 5 :

आत्मार्थोऽपि हि यो लाभः सुखायेष्टो विपर्ययः ।
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- Verse 1, 2, 3 - Namaskara to guru and Bhagawan.

Verse 4, 5, 6 :

- Moksha real ultimate Purushartha.
- Initially accept 4 - Ultimately accept only Moksha.
- With 3 Purushas get peace / Security with external factors, Dependence continues.

Therefore dependence not real :

- Desire of human independence.
- We hold to things when we need and drop when not needed, Walking stick - Dropped when legs discover strength.
- Dharma / Artha / Kama... all dependence.
- In Moksha, I don't depend on any factor.

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

- Absolute independence in Moksha only.
- All worries for Moksha only.

Verse 4 - 5 - 6 :

- Moksha alone real Purushartha = Atma Labaha.
- Accomplishing Real I... which is ever free... Discovery of Atma... / Greatest.

Logic 1 :

- Atma alone Greatest source of Ananda.

Logic 2 :

- Atma alone source of Ananda.
- Anatma = Fake source of Ananda.

Example :

- Child sucking thumb - Thinks getting milk from mother... Branthi / Delusion...
- Saliva from itself - Mistaken as mother's milk and keeps quite.
- All who are happy with external objects are thumb sucking babies.
- Worldly Ananda non-existent.

1st Logic :

- What is object of love is object of Ananda.
- Human mind loves objects which gives Ananda.
- When it becomes source of Dukham, Tarqa / Nyaya / Mimamsa in class... Tyage Neive
- What is object of unconditional love is permanent Ananda...

Meitreyi Brahmanam :

- You never love me for my sake
- You love me for your sake
- You love me because you feel I will give you Ananda...
- When I am source of headache you will drop me...

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

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- Unconditional love is for my Atma only, Atma Vare - Drishtavya / Mananam /Nididhyasanam...
- Go after Atma which is Nitya Ananda Svarupa...
- Any object we love, we never seek for object sake but seek for our sake only.

2nd Logic :

- Object which is sought for Sukham ends up as source of Dukham Vipraya... Api Bavati... becomes opposite.

Conclusion :

- Atma Labaha - Paraha Proktaha Coming to real Self is Best goal.
- Nityatvat - Atma Ananda Nityaha... Mithya security... Atma is permanent.
- Real security... world is delusion... Seek security through relation... People / things.
- Learn to depend on oneself which is independence.

Verse 6 :

स्वयं लब्धस्वभावत्वाद्वाह्यमस्तस्य न चान्यतः ।
अन्यापेक्षस्तु यो लाभः सोऽन्यदृष्टिसमुद्भवः ॥ ६ ॥

Of the nature of being always attained, the self does not depend on anything else in order to be acquired. The acquisition that depends on other things (E.g., effort etc) is due to ignorance (And so Vanishes when the means to which it is due Vanish). [Chapter 17 - Verse 6]

- If Atma Labaha is highest goal... Sadhyam... to be accomplished...

How to accomplish it?

- Through path alone destination is reached



Means Sadhanam



Karma - For Svarga

- Upasana - Brahma Loka, Sravanam / Mananam / Nididhyasanam for Moksha.
- Atma not object away from us in terms of space / Time but it is my nature..
- Not Sadhya Vastu but Siddha Vastu.
- Wave need not become water!
- Its nature is water... already accomplished.
- Fire need not become hot - Nature.

- Men need not become 'Consciousness'... Intrinsic nature



Already accomplished not goal to be accomplished through means...

Don't require 2nd thing :

- Wave doesn't require 2nd thing - water - Svarupam.
- Before you start karma / Upasana, it is already there.
- No Sadhana / Sadhya duality in self attainment.
- No plurality in form of Sadhanam / Sadhana / Sadhyam.
- It is Advaitam... Seeker and sought same...
- Dharma / Artha / Kama are accomplishments, Involves duality / Limitations / Arrival / departure... Depend on Sadhana - Means...
- All happen in perception of duality
Acceptance of duality
- Advaita Darshanam is basis for their duality.

Verse 7 - 21 : Mind :

अन्यदृष्टिस्त्वविद्या स्यात्तन्नाशो मोक्ष उच्यते ।
ज्ञानेनैव तु सोऽपि स्याद्विरोधित्वान्न कर्मणा ॥ ७ ॥

The conception (of the existence) of the non-self is what is called ignorance, the destruction of which is known to be liberation. This destruction is possible by means of knowledge only, which is incompatible with ignorance. (Compatible with ignorance), actions cannot destroy it. [Chapter 17 - Verse 7]

- Jnanam - only means of Atma Labaha, Jnanam = (Moksha Sadhanam)
- In worldly accomplishments there is Dvaita Darshanam.

What is wrong with Dvaitam?

- It is a product of ignorance.
- Seeing 2nd thing as real is erroneous perception, Ignorance / Misconception!!
- It is born out of ignorance, it is unreal.
- Whatever is born out of ignorance is unreal.

Example :

- Rope - Snake, shell - Silver, Mirage water, dream money.
 - Anything unreal / Fake - can't give, real security / Ananda / Peace.
- a) Dvaita Darshanam is unreal.
 - b) Unreal can't give real peace / Ananda / security.
 - c) Dharma / Artha / Kama based on Dvaita Darshanam...
- Therefore unreal / can't give real peace / Security / Ananda...

Puranas :

- Indra - Insecure
- Happiest - Raja of Deva Loka... Owns pleasure - Divine Amrutam / Life of 1000 years / No childhood - old age.. Sweet 16 Always

- Most insecure... if anyone starts Yagya... competitor - Sends someone to thwart, always in fear...

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च ।
मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagniścendraśca |
mr̥tyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of him rises the sun. through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 - 8 - 1]

- In Dvaita Darshanam, security impossible.

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisha etasminnadr̥syē'anātsyē'anirukte'nīlayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisha etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Dvaita Darshanam is itself cause of insecurity... Can't give security... Dharma / Artha / Kama - within duality.
- Accomplished as Purushartha... but keeps you in earthly / heavenly Samsara... insecure with money...

- Dvaitam is unreal - Can't give Moksha.

Moksha :

- Removal of ignorance which expresses as Dvaita Darshanam...
- Seeing reality = crystallised simplified duality.
- Sleep expresses in form of dream reality, duality.

What is dream duality?

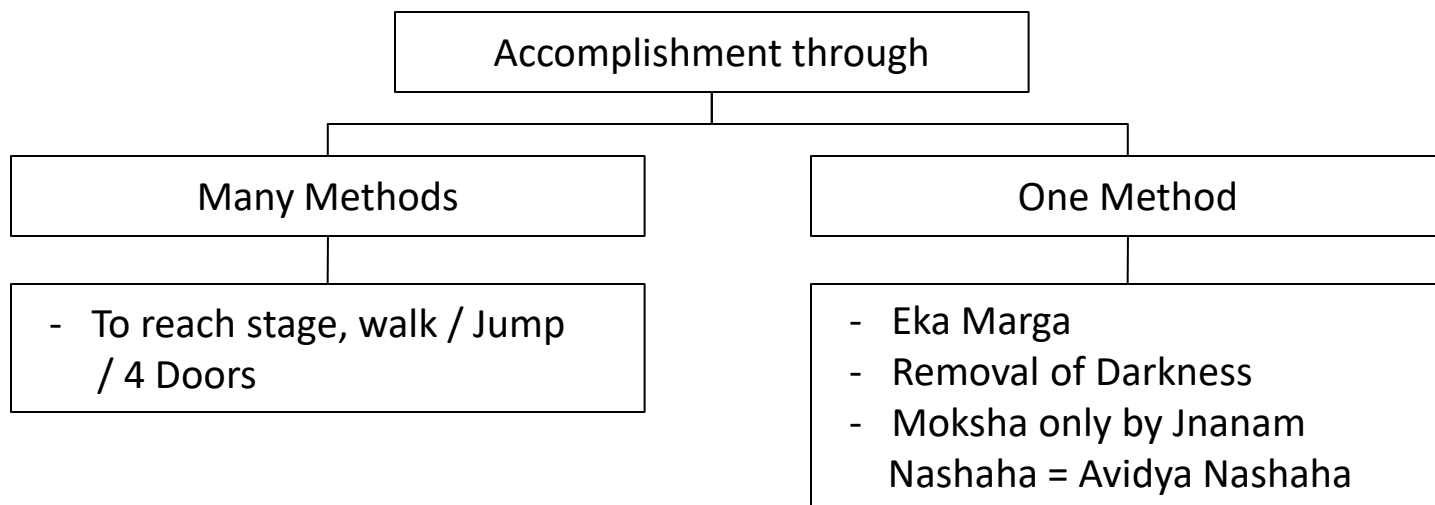
- Sleep expressing in form of dream is dream duality.
- Spiritual ignorance expressing in form of waking is waking duality(Maha Realisation)
- Anya Drishti = Avidya
- Avidya Nashaha = Moksha

Mukta :

- There is nothing other than me, Aham Annam / Annadaha... Sloka Kruta, Waker - dream - My own mind.
- Till the knowledge comes - Samsara will not go.

How I can destroy ignorance - Avidya? and consequent Dvaita Darshanam?

- Only through Knowledge.



- Knowledge alone is opposed to ignorance Light, opposed to darkness, Enemical to each other.
- Jnanam - Destroys ignorance to remove darkness... no yoga Asanas will work
- By 'Mind' - Become quiet
- Now quiet and Ignorant.
- Before disturbed and Ignorant
- Moksha not through Veidika / Laukika karma.

Verse 8 :

**कर्मकार्यस्त्वनित्यः स्यादविद्याकामकारणः ।
प्रमाणं वेद एवान्न ज्ञानस्याधिगमे स्मृतः ॥ ८ ॥**

That actions produced by desires caused by ignorance give rise to results which are perishable, and that knowledge produces an imperishable result are known on the evidence of the Vedas. [Chapter 17 - Verse 8]

Why karma can't give Moksha?

- Because it can't remove ignorance.
- Result of action - Veidika Homa / Laukika
= Karya - Product - is Anitya impermanent –
- Anything impermanent - Is lost, Therefore insecurity hidden.
- Insecurity and Impermanence - Twin brothers.
- Ticking of clock in day time overpowered by traffic noise.
- Proof = 3 Pramanas



Sruti / Yukti / Anubava

Sruti : Chandogyo Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः
क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ
सर्वेषु लोकेष्वकाम- चारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येताँश्च
सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ६

tadyatheha karmajito lokah ksiyate, evamevamutra punyacito lokah ksiyate.
tadya ihatmanamananuvidya vrajantyetamsca satyan kamamstesam
sarvesu lokesvakamacaro bhavatyatha ya ihatmanamanuvidya
vrajantyetascam satyankamamstesam sarvesu lokesu kamacaro bhavati.

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the self and the truths which they should know are not free, no matter where they go. But those who leave this world after knowing the self and the truths which they should know are free, no matter where they are. [8- 1 - 6]

- Svarga Loka Gained through Karma is ephemeral.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). [Chapter 9 - Verse 21]

Yukti / Logic :

- What has beginning - Has end
- Karma Phalam has beginning... Anityam - Janyatvat - Ghatavatu... Any product of karma is temporary.

Anubava Pramanam :

- Our experience - Everything accomplished in time... exhausted in time.
- Money / Food / Energy, body exhausted (Attained through eating)
- Avidya cause of Kama.
- Kama Produces karma.
- Karma or any action is product of ignorance and desire - Fundamental of Vedanta...
- Ignorance causes desire
- Desire causes action

How ignorance causes desire?

- Wise person knows Aham Poornaha Asmi, Don't lack Anything in life.
- I am full and complete... don't miss anything - Knowledge = Poornatvam - Means no wants.
- “குரை ஒன்றும் இல்லை”
- When I don't know I am Poornaha, ignorance makes myself to be Apoornaha...

Miss Poornatvam :

- We are going to feel Apoorna always missing something or other...

House :

- எனக்கு ஒரு வீடு இல்லை
- Miss - Tangible
 - Intangible - No email, missing their enquiry.
- Agyanatvam leads to Apoornatvam.
- Apoornatvam leads to desire - Ekam - Yearning.

Want someone to ask - How are you?

- Dandi Yatra.... One desire... action starts... Avidya Produces Apoornata...
- Apoornata Produces Kama.
- Kama Produces karma...
- Therefore Karma is Product of ignorance can't destroy ignorance by Karma they belong to same family.

Lecture 124

Verse 8 :

कर्मकार्यस्त्वनित्यः स्यादविद्याकामकारणः ।
प्रमाणं वेद एवात्र ज्ञानस्याधिगमे स्मृतः ॥ ८ ॥

That actions produced by desires caused by ignorance give rise to results which are perishable, and that knowledge produces an imperishable result are known on the evidence of the Vedas. [Chapter 17 - Verse 8]

- Verse 1 - 2 - 3 - Prayer to Lord and guru
- Verse 4 - 6- Moksha alone, only Purushartha, worth attaining
- Verse 7 - 21 - Moksha only through Jnanam.

Moksha :

- Freedom from finitude.
- Refers to infinite Brahman because Moksha means, freedom from limitation / Limitlessness.
- It must be available everywhere, therefore here and now also.
- Spatially limitless - Time wise limitless, Non eternal.
- All pervading is here, Eternal is now.
- Available for claiming - My Svarupam
- Jnana Matrena Moksha

Other Sadhanas come under Karma, Other than Jnanam all others are not important

- Kahiva / Vachika / Manasa



Upasana



By karma no Moksha

- i) Jnanam gives Moksha and Karma doesn't give Moksha. Because Karma produces only Anitya - Phalam (8)
- Karma Phalam has beginning.
- After karma Anushtanam
- Has date of manufacture / Start and expiry
- Therefore can never be Nitya Moksha.

Moksha :

- Nityam - with secular / Sacred karma - No Moksha...
- Any result / Product of karma - Anityam(1).
- ii) Avidya - Kama - Karma



Ignorance of fact I am Poornaha.

- Therefore Misconception I am Apoornaha error / Adhyasa



குறைவு expresses in Mind

- Always we have tangible / Intangible



Security / Love / care / friendship

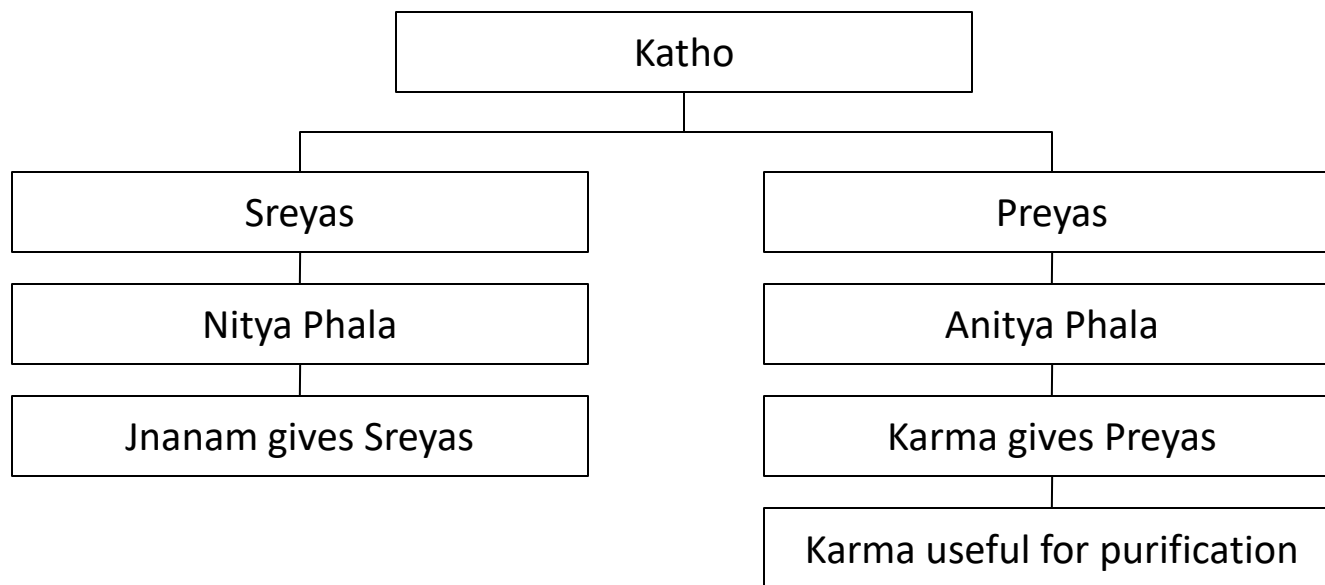
- Self esteem - when I don't have esteem - Buy car Esteem / Mercedes!
- When there is incompleteness, complete by nature / Fame / Relationship.
- Avidya leads to Apournata, Incompleteness leads to desires / Kama - Kama leads to karma.
- Shopping list comes - whips you to go shop to shop.
- Karma produces Anitya Phalam.
- Karma has roots in Avidya... same family will protect each other - Not destroy...
- Mind rediscovers infinite freedom, Material body changes, not good.
- Controlling, directing and reducing thought life, is spiritual life.
- Mind is withdrawn from sense objects goes to the inner intelligence and contemplating on the highest.
- Hold the pure 'Consciousness' in the Self (Buddhi) by the Self, by the Antahkarana refined by meditation.
- When Vasana subsides, with a steady pool of thought, provides a clear reflecting surface in which the glory of self is seen.
- See permanent in the impermanent in every experience!!

Sankhya Yoga :

- Deep study and reflection... Vedantic 'Mind'.
- Vairagyam and Viveka - Both need to be developed, Power of contemplation and concentration, both required.
- Train the mind to move in fixed area, Knowledge Means - knowledge of matter and spirit and controller of both (Brahman)
- Individuality existing in the past will continue, don't grieve...
- Spirit doesn't undergo any change in individual / Childhood youth - old age.
- Material body changes - Spiritual soul - Reflected 'Consciousness' - Remains unchanged.
- Each one of us in sum total of what we think and Feel... Mind gives us hallucination of egocentric limitation.
- Infinite freedom and bondage is for the mind, Mind rediscovers that.
- Karma will never destroy self ignorance because they are same family.
- Avidya - Kama - Karma

Hetu Garbha Viseshana :

- Therefore Jnanena Moksha, Tameva Vidvavam Asruta Iva Bavati.
- Karmana Na Moksha Bavati - Wise attains freedom from mortality.
- Knowable through reasoning and Shastra.



Karma Nindha(Criticism) :

- After purification Karma useless...
- After hunger is removed, eating is a Problem.

Verse 9 :

ज्ञानैकार्थपरत्वात् वाक्यमेकं ततो विदुः ।
एकत्वं ह्यात्मनो ज्ञेयं वाक्यार्थप्रतिपत्तिः ॥ ९ ॥

The learned know the Vedas to be one continues whole the only purpose of which is to demonstrate one thing Viz., knowledge inasmuch as the oneness of the self is to be known by the understanding of the Vedic sentences.
[Chapter 17 - Verse 9]

- Therefore entire Veda has only one project... Giving knowledge to Mumukshu who is seeking security / Poornatvam / Happiness.. By TAT TVAM ASI.
- Nityatvam / Ananda / security you will never get because you are already all 3.

- You are what you are seeking - what you are searching you are...
- Technical word in Mimamsa -



Eka Vakyata - Veda reduced to one sentence... You are what you want to be

- Karma Khanda talks about Bheda between Jivatma / Paramatma.
- Bagawan is different in Karma and Upasana.

Vedas Aim :

- Not to teach Advaitam in Purvabaga—

Motive :

- Advaitam = Tatparyam

For :

Upasana Yoga :

- Aim is Chitta Ekagrata

Karma Khanda :

- Aim is Chitta Shudhi

Jnana Yoga :

- Advaitam = Tat Tvam Asi = Ekavakya Siddhi
- Jyotirishtoma - Go to Svarga few times - Understand limitations of Svarga.

- Get Vairagyam not for pleasure, When one gets tired of riches.

- Atmanaha - Ekatvam – Jneyam
- Everyone should ultimately come to Atma / 'Paramatma' / Ekatvam.
- Jivatmas oneness with 'Paramatma', 'Paramatma' oneness with 'Jivatma'
- No Dvaitam - only Advaitam.
- I would like to taste sugar - I don't want to be sugar... everyone will lick me.
- I don't want to become Bhagawan - Keep Bhagawan and worship...
- Watching sugar - Don't get Sukham
- Taste(No Bheda) and become one with it - Get Sukham.
- Gap between sugar and tongue should disappear - Advaita Api Ananda.
- Pramanam - Generates Prama (Jnanam)
- For Advaitam Mahavakya Vichara required - I am the whole = Main topic.

Verse 10 :

**वाच्यभेदात्तु तद्भेदः कल्प्यो वाच्यो हि तच्छ्रुतेः ।
त्रयं त्वेतत्ततः प्रोक्तं रूपं नाम च कर्म च ॥ १० ॥**

(One may object that Brahman and the individual self are different from each other as they are the meanings of two words which are not synonymous. The objection is not reasonable) inasmuch as one has to know the difference between the words from that between their meanings and the difference between their meanings from that between the words. (Therefore the objector is led to the fallacy of reciprocal dependence. So no difference between them can be accepted, there being no Vedic Evidence) (Objection) As the Sruti states three things besides the self Viz., Names, forms and actions (it Evidently Supports the Existence of things other than the self). [Chapter 17 - Verse 10]

- Closest to Advaita - Visisht Advaita... Don't accept oneness...
- You(Small) are part of God(Big)
- Bheda Vadis very powerful...
- Jivatma / Paramatma - Nama Bheda - Nami Bheda

Shabda Bheda - Artha Bheda

Vichaka Bheda - Vachya Bheda

Tvam different than Tat

- **Synonyms... Parayaya Shabda...** One and same object - Referred by different words.

Example :

- Vishnu Sahasranamam - One Vishnu

Anonya Ashraya Dosha :

- Proves 2 different objects with different words
- Proves 2 different words with different objects
- Jalam / Sailam / Neer / Thanneer...
- Like 2 beggars - Mutually will borrow and survive... Impossible...

Purva Pakshi :

- Veda brings Anekatvam in Nama / Rupa / Kriya karma – Function.

How oneness? Aikyam?

Brihadaranyaka Upanishad :

अथ कर्मणामात्मेत्येतदेषामुक्तम्, अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति;
एतदेषां साम, एतद्दि सर्वैः कर्मभिः समम्; एतदेषां ब्रह्म, एतद्दि सर्वाणि कर्माणि विभर्ति;
तदेतत्त्रयं सदेकमयमात्मा, आत्मा एकः सन्नेतत्त्रयम्; तदेतदमृतं सत्येन छन्नम्;
प्राणो वा अमृतम्, नामरूपे सत्यम्, ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥

atha karmaṇāmātmetyetadeṣāmuktham, ato hi sarvāṇi karmāṇyuttiṣṭhanti;
etadeṣāṃ sāma, etaddhi sarvaiḥ karmabhiḥ samam; etadeṣāṃ brahma,
etaddhi sarvāṇi karmāṇi bibharti; tadetattrayaṃ sadekamayamātmā, ātmā ekaḥ
sannetattrayam; tadetadamṛtaṃ satyena channam; prāṇo vā amṛtam,
nāmarūpe satyam, tābhyāmayam prāṇaśchannah || 3 ||

And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Sāman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one—this body, and the body, although one, is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form are truth; (so) this vital force is covered by them.[1 - 6 - 3]

- Trayam Va Idam Nama / Rupa /karma - What we experience consists of 3 factors.

1st Objection :

- Jivatma / Paramatma - 2 words therefore Dvaitam.

2nd Objection :

Nama	Rupa	Karma
Name	Object / form	Function

- Upanishads accept plurality then how Advaitam.
- 3 Factors - Reveal plurality - Anekatvam is Tatparyam.

Verse 11 / 12 / 13 : Refutation by Shankara...

- All plurality is Mithya in nature Nama / Rupa / Karma is Mithya.
- Full of mutual dependence - Fallacy.

Advaitins Argument :

- No Pramata to prove duality.
- Pratyaksha / Anumana / Shastra doesn't prove duality.
- Your confusion proves duality...
- Analyse confusion... And duality goes... Technical subject.

Lecture 125

Verses 7 to 21 :

- 1) Moksha only Purushartha - Attained through Advaita Jnanam.

Verse 9 :

- 2) Atma Ekatva to be understood by Mahavakyam - Jivatma / Paramatma Ekatvam.
- Analyse Mahavakya and Attain liberation for imaginary objection, Shankara Gives Answers in 1st line of Verse 10.

Objection :

- 1) Shabda Bheda - Not Artha Bheda
- 2 Distinct words Jivatma / Paramatma - Pada Bheda not Padartha Bheda - Abidana / Abideya.

Shankara's counter question :

- Synonyms are there, no rule - Different words not different objects, Prayaya Shabda...
- Jalam / Anbu / Apaha / Ambaha - All water

Vishnu Sahasranamam - One Vishnu :

- Mutual dependence fallacy Anyonya Ashraya...
- To prove object - Different - Assume words different.
- Indra / Varuna / Agni... in rituals offer oblations to deities...

Verse 11 and 12 :

असदेतत्त्रयं तस्मादन्योन्येन हि कल्पितम् ।
कृतो वर्णो यथा शब्दाच्छ्रुतोऽन्यत्र धिया बहिः ॥ ११ ॥
दृष्टं चापि यथारूपं बुद्धेः शब्दाय कल्पते ।
एवमेतज्जगत्सर्वं भ्रान्तिबुद्धिर्विकल्पितम् ॥ १२ ॥

(Reply) As they are inter-dependent like a painting and a description of it, they are unreal. So the whole of the universe is really non-existent but exists only for a deluded intellect. [Chapter 17 - Verse 11 and 12]

- Words don't prove duality, Many words synonymous.

One Person :

- Father / Son / uncle... Nanasta Kinchana
Braheiva Tat Purastat } No Plurality
- We don't perceive physically duality.
- All names refer to one reality.

Kaivalyo Upanishad :

- Indra(Really nonexistent / Varuna... One truth
- Artha Bheda not based on fact, Word superimposed based on confusion, Vedanta doesn't reveal duality.

Brahma Arpanam :

- Veda Pramana doesn't prove duality.
- Pratyaksha / Anumana can never reveal duality To count 2 you should see difference between 1 and 2.

- Sense organs perceive - Shabda / Sparsha...
- Bheda difference will not come under any of 5
- Difference not quality of object Bheda - Not truth.

Dakshinamurthy Stotram : Dvaita = Delusion

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

Verse 13 :

असदेतत्ततो युक्तं सच्चिन्मात्रं न कल्पितम् ।
वेदश्चापि स एवाद्यो वेद्यं चान्यत्तु कल्पितम् ॥ १३ ॥

It is, therefore, reasonable that this universe is unreal. Existence-knowledge only is real, existing prior to everything, it is both the knower and the known. It is the forms only that are unreal.
[Chapter 17 - Verse 13]

- Plurality is Asat - Mithya, Everything unreal = Buddhist.

Law :

- Unreal borrows existence from real Adhishtana Atma = Sat.

Can we infer difference :

- No - yellow / Blue, Because inference can prove thing only which has been perceived before.
- If seeing someone all the time - No inference, What is perceptible alone is inferable.
- No Pramana can prove difference.
- Difference / Bheda is Mithya, Seems to be experienced seemingly there.
- Probe and can't prove duality, Entire Dvaitam = Adhyasa.
- If everything Asat... there must be, Brahman - Sat - without borrowing existence.
- Pure Existence / Consciousness = Not unreal - only reality.

Existence / Consciousness :

- 1) Not part / Product / Property.
 - 2) Independent entity pervades all
 - 3) Not limited by boundaries of object
 - 4) Exists after disintegration of world
 - 5) Not available for transaction
- Pure gold can't be used for ornaments, Pure Brahman - Vyavahara Ayogyam...
 - Copper = Maya - Then fit for Srishti - Bangle...

Pure Brahman :

- Avyavaharyam.... Chathurtham Manyanthe Sa Atma
- Alone real.
- One pure Atma appears as plurality.
- Triputi - Knower / Knowing instrument /object known / Like playing both sides of carom / chess /cards / By its unique power it divides into guru / Sishya and takes class.
- Vedescha Sarva Ahamkara Vedyaha Vedantatvat...
- Knowing instrument / Shastra, everything I am, Atma = Brahman was there before arrival of Triputi.
- Brahman divides into Pramata / Prameya / Pramatra.
- Brahman enjoys Vyavahara and resolves and Divides itself - Not real division.
- Like in Svapna - Doesn't get divided into 2 - If so won't wake up, Triputi is one Atma alone.

Svapna Example :

- Go to sleep as single person.
- In dream - I divide myself as Experiencer / Experienced... Experiencing instrument...
- One mind appears as 3 with 3 different Nama Rupa.
- I was Advaitam before dream, after dream - Jagrat Dvaitam.
- Also same - know this fact and enjoy world... Playing different roles.

One Atma alone is there :

- Everything else other than Adhishtana Atma - Kalpitam.

Verse 14 and 15 :

येन वेत्ति स वेदः स्यात्स्वप्ने सर्वं तु मायया ।
येन पश्यति तच्छुः शृणोति श्रोत्रमुच्यते ॥ १४ ॥
येन स्वप्नातो वक्ति सा वाग्घ्राणं तथैव च ।
रसनस्पर्शने चैव मनश्चान्यत्तथेन्द्रियम् ॥ १५ ॥

Existence-knowledge through which all things in dream are known is the knower. It is the same entity that is known in dream by Maya. It is the same consciousness through which one sees, hears, speaks, smells, tastes, touches and things in that state is respectively called the eye, the ear, the larynx, the Auditive organ, the tongue, the organ of touch and the mind. Similarly, it is the same consciousness that becomes in dream the other organs also functioning Variously. [Chapter 17 - Verse 14 and 15]

- Dream = One mind assumes Seeming Division - Appears as several sense organs
- Instrument of knowledge / Intellect.
- Dream eyes / Ears / Instruments - objects
- In Svapna everything happens because of Maya - Ignorance / sleep.
- There is seeming duality / Unreal after waking.

In dream real :

- Similarly Jagrat appears real.
- When you learn to look at world from Turiya Drishti...

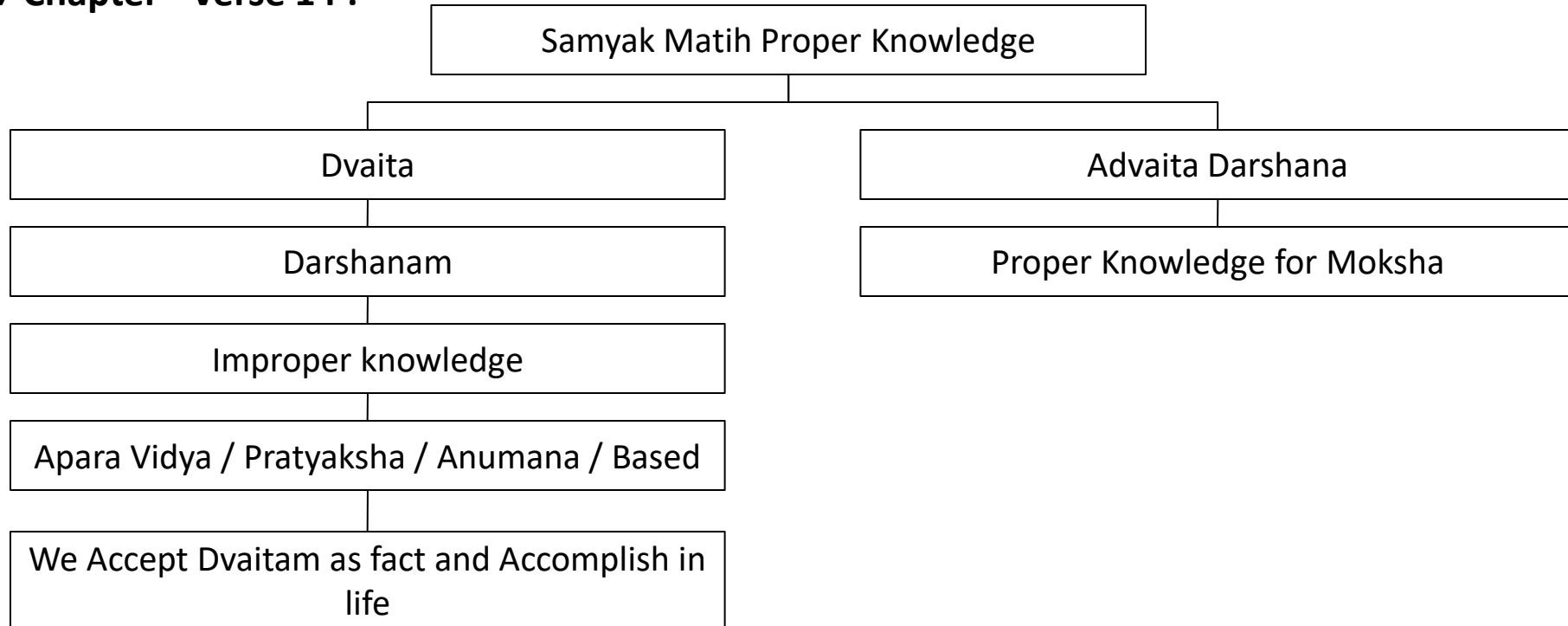
- World Mithya, as Swapna Prapancha.
- Waker's duality Mithya like dream duality.
- Dream speaker - Mouth
- Dream tongue / Nose / skin / Mind



Has dream taste smell / Emotions

Lecture 126

17 Chapter - Verse 14 :



Verse 1 - 2 - 3 Introduction :

- Verse 4 - 5 - 6 - Advaita Darshana Rupa Moksha Purushartha.
- Real accomplishment in life = Moksha.

Advaitam :

- No 2nd thing other than Myself = Liberating vision.
- If I miss this vision - I will look myself as one of things in creation.
- Dvaita Prapancha will come...

- Desha / Kala / Insignificant / Duality / Karta / Karanam - Subject - object - Instrument will come.
- In duality we can do only action.
- What you accomplish will be finite
- As karta, Anitya - Punarapi Jananam... Continues...

Karta always under grip of karma : Slave of karma

- Dvaita Darshanam - Karta - karma - Bokta cycle.
- Question Dvaita Darshanam and be saved.

Katho Upanishad : Lifestyles :

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

śreyaśca preyaśca manuṣyametaṣtau saṃparītya vivinakti dhīraḥ |
śreyo hi dhīro'bhīpreyaśo vṛṇīte preyo mando yogakṣemādvṛṇīte || 2 ||

Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through Avarice and attachment (For getting and Keeping). [1 – 2 – 2]

- 1) Accepting and taking for granted for what we are - I am karta...
 - Constantly doing - Improving my lot assuming my lot requires improvement.

Assume :

- Life requires improvement.
- Karma Khanda - life - Preya Marga - Ignorant - yoga Kshema - Acquire and repair.

2) Jnana Khanda :

- Do I require to improve my lot?
- Question world and me - Sreya Marga.

Verse 4 - 6 :

- Moksha Purushartha

Verse 7 - 21 :

- Jnanam means of Moksha...
 - Sruti - Na Karmana - Karma
 - Na Pragya - Children
 - Na Dhanena – Possession
- } Can't help

What helps?

- Renunciation - Sanyasa – Tyaga
- Renunciation of improper vision - Branti Darshanam, Looking at myself as individual karta / Bokta / Pramata.
- Nantap Pragyam... I am neither
- Vishwa /Teijasa / Pragya... I am Turiya / Shantam / Shivam... Advaitam.
- Advaita Darshanam liberates, Right vision - I alone am = Advaitam.

How you explain experience by sense organs ? Which report Dvaitam ?

- Use 5 fold sense organs to experience, 5 fold sense objects - who is the seer / Hearer / smeller...
- World = Prapancha that which has got 5 fold clear division.

Madhavacharya :

- Pratyaksha reveals Dvaitam - Jyeshtha Upajeevya Pramanam, Shastras reveals Advaitam
- Anumanam / Upamanam / Shastra... Depend on Pratyaksha Srotra / Chakshu...
- Shastra depends on Srotra / Chakshu Indriyam.

Shankara :

- What is experienced need not be real... Doesn't prove reality.

Optical Illusion :

- Flat earth / sunrise / Blue ocean / Blue sky / Perception proved wrong.

Svapna :

- Experience Pramata / Pramatra / Prameya / Duality.
- False division super imposed on one waker.
- One waker divides into seer/ seen / seeing instrument Triputi false - Similarly in Jagrat.

- Vaitatya Prakaranam... Jagrat / Swapna equally false... Appears real in Swapna / jagrat Avastha.
- In Swapna - Jagrat not perceived / False.

Therefore conclusion :

- Perceived Dvaitam is Mithya(Verse 7 - 21)

Verse 14 and 15:

Swapna Example :

- Mayaya Kalpitham - Falsely superimposed... Buddhi Instrument of knowledge.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Dream is external in dream.
- That it is internal we know after waking, Agyana Avasthayam Dvaitam.
- Jnana Avasthyam - Advaitam.

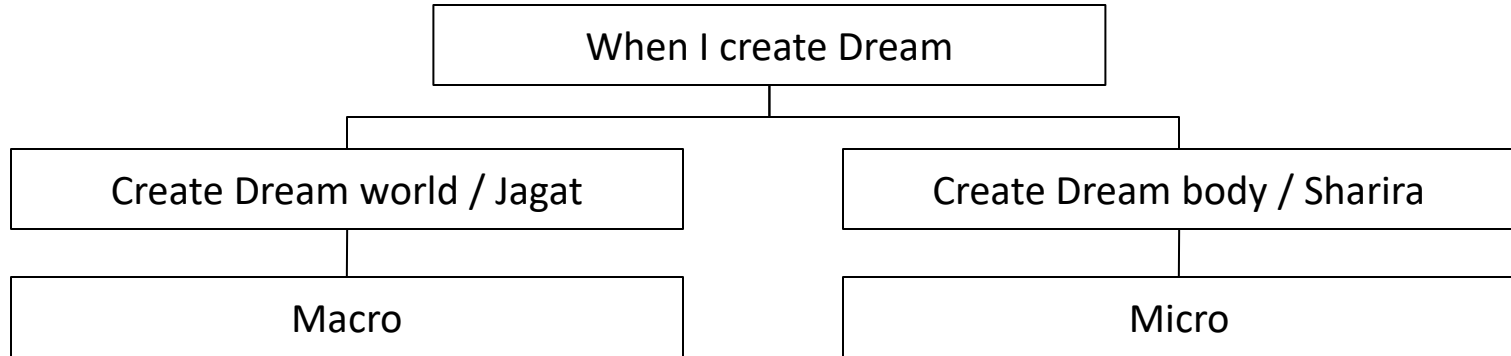
Verse 16 :

कल्प्योपाधिभिरेवैतद्विभ्रं ज्ञानमनेकधा ।
आधिमेदाद्यथा भेदो मणेरेकस्य जायते ॥ १६ ॥

Just as the same Jewel Assumes different colours owing to its proximity to different (Coloured) things, so, Pure consciousness assumes different forms on Account of Various Adjuncts which are superimposed on it (In Dream)
[Chapter 17 – Verse 16]

Who am I originally?

- Jnana / Turiya / Chaitanya Svarupaha, I am pure 'Consciousness' - Turiya Chaitanyam.
- I have Karana Shariram / Prapancha called Maya Shakti.
- From macro level - Called Maya Shakti
- From micro level - Called Avidya



- Similarly Turiya creates, Jagrat Jagat and Jiva
- As Chaitanya has no knower status.
- To be knower - Need 2nd thing.
- Once I have Maya Shakti... originally no status.

- With Maya Shakti - 1st get creator status.
 - Create Sthula / Sukshma Shariram and from that standpoint I get status of waker / dreamer.
 - Sthula Sharira Dhrishtya - waker status
 - Sukshma Sharira Drishtya - Dreamer status
 - Karana Sharira Drishtya - Sleeper status
 - I am pure status less 'Consciousness' but these status come w.r.t. Body.
 - All because of Maya...
 - Should I stop Maya... Can't stop Maya
- Need not stop Maya
- Creation / Dream itself not bondage, Dreaming powerful.
 - Visualise positive power and achieve.
 - Dream is a problem when I attribute equal degree of reality to that...
 - I am screen like 'Consciousness' - in which Pramata / Prameya movie going on...

Don't attribute Samana Satta :

- Maya / Duality not a problem.
- Attributing reality to duality is problem Asangoham.
- Giving Auphadika Bheda is problem, Mithya Bheda taken as satyam.

- Because of conditioning of Sharira Trayam.
- Pure Consciousness I - All pervading seemingly divided into localised Jivas.
- I am imprisoned within body and have sense of limitation And once body is gone, I assume I am gone and worry - How will children be...
- They consider us a burden...

Problem : I am Individual :

- I Real Atma - 'Consciousness' Turiyam have divided myself into many...
- Sharira Trayam - if real can divide consciousness, It is Kalpitam Mithya... Upadhi Sharira.
- As Vishwa /Teijasa /Pragya... Never free, under control of macro - Vital / Mind / Ishvara.
- Helpless creature - Crystal has no colour.
- It itself has no colour and can't take colour.
- White cloth - Available for dying - Crystal has no colour and can't take colour.
- It is Asanga - In proximity, seeming coloration seen.

Maha Realisation :

- I am Chaitanya who can never become Vishwa / Teijasa / Pragya.
- In presence of Sharira Trayam I seem to become Vishwa / Teijasa / Pragya.
- Even when crystal Appears red, Crystal is colourless.
- Even if i appear Sanyasi Samsari / Grihasta / Kshatriya / Even now i am Mukta.

Teacher :

- You are free - Not you will be free, doesn't grade students - Dull / bright...
- You are always Turiya Chaitanyam - Tat Tvam Asi.
- Freedom doesn't depend on any condition - 3 Sharirams, 3 colours crystal clear - I am free.
- Upadhi = Proximate factors - Wife / wealth / Children / Company / House...



- Flowers close to crystal

- Thoughts close to witness Atma Pramata / Sukham /
Bokta / Karta

- I was, am, will be Turiyam - I am comfortable waker, Division in Svapna / Jagrat unreal.
- I am Divisionless Turiya Chaitanya Svarupam.
- I am Turiyam in all Avasthas.
- I am not Vishwa in Jagrat
- I am not Turiyam only in Nirvikalpa Avastha - Then it becomes relative status conditional - Not absolute.

- Turiyam my nature - I am Vishwa / Teijasa /Pragya is a notion - Like crystal is red in front of red flower.
- In Jagrat also I am Apramata / Abokta.
- I don't have Sanchita / Agami / Prarabda.
- Divisions falsely superimposed on my real nature not - True.
- As Vishwa - Karta / Bogta / Pramata

↑

Knower

↑

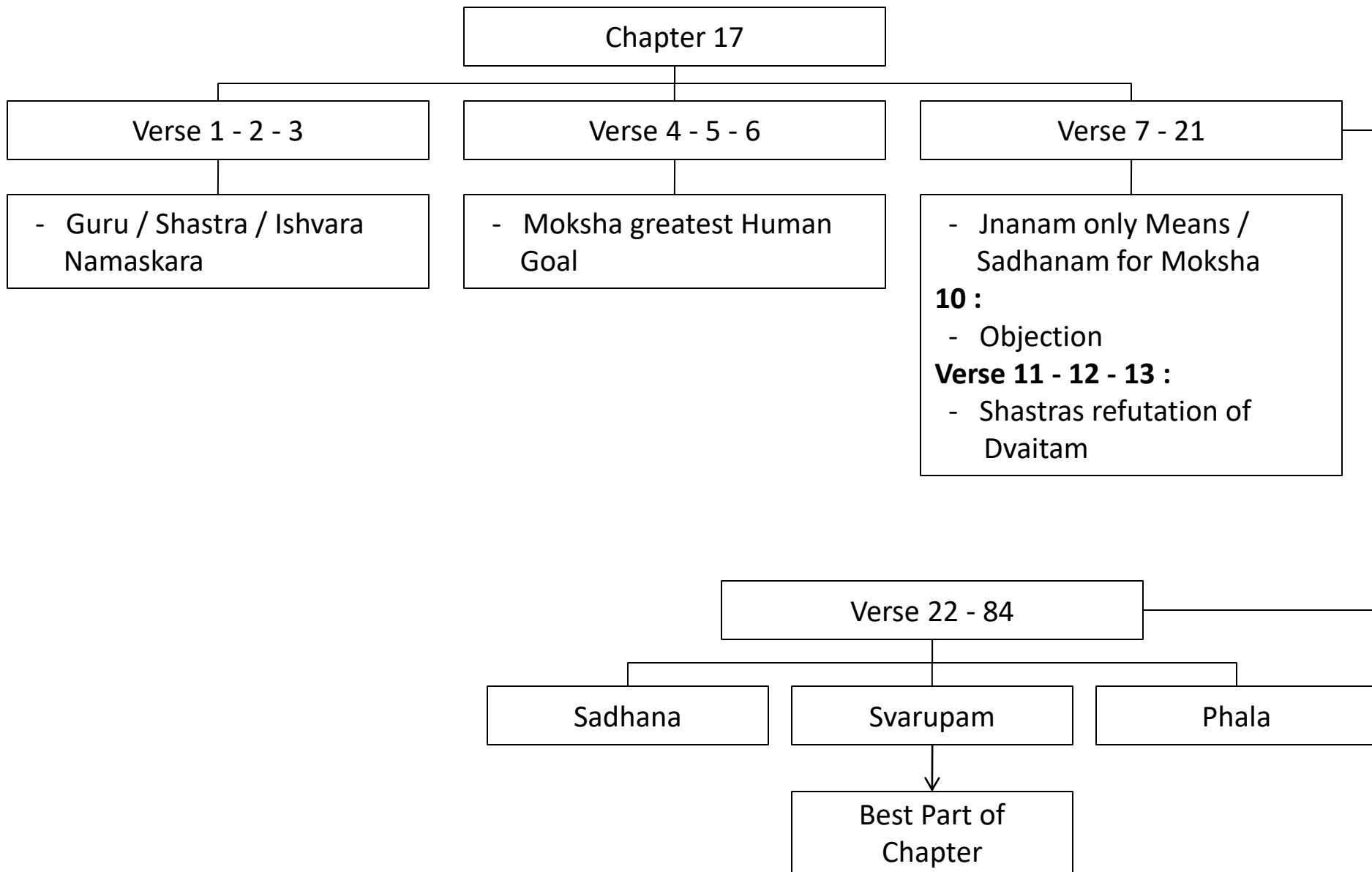
Look around - Advance

Pramata has goals in life :

- Object is wonderful - should become objective.
- Jnana Shakti gets converted to Ichha Shakti, whips you... Kriya Shakti will come.
- Values compromised - Punyam / Papam
- I am Pramata - Knower - Beginning... Autobiography of Jiva... start going here and there.

Question - Pramata :

- Gain knowledge - I am Pramatra / Pramana / Prameya, Vilakshana Turiya Chaitanyam Asmi.



Chapter 17 - Verse 17 :

जाग्रतश्च यथा भेदो ज्ञानस्यास्य विकल्पितः ।
बुद्धिस्थं व्याकरोत्यर्थं भ्रान्त्या तृष्णोद्भवक्रियः ॥ १७ ॥

As in dream so in the waking state different forms are superimposed on this consciousness. It manifests the objects of the intellect when it performs actions produced by desires due to delusion. [Chapter 17 – Verse 17]

Verse 7 - 21 :

- Jnanam alone - Means of Moksha Sadhanam.
- Samsar caused by duality with duality.
- I attribute limitation = Jeevatvam.
- Jeevatvam goes when duality goes.
- Duality caused by ignorance.
- When knowledge arises ignorance goes, Limitations go when duality goes.

Cycle : cause :

- Ignorance - Duality - limitation - Jeevatvam

Solution :

- With knowledge - Ignorance goes - duality goes... Limitations go - Jeevatvam goes.

What is knowledge?

- I am non-dual reality, called Turiya Chaitanyam, Everything is projection on me - Caused by Maya /Avidya.
- In Swapna - I create subject - Object duality and become limited Jiva.

Same in Jagrat :

- In Swapna, world is real
- On waking, like dream = Nama Rupa floating in Me, Turiya Chaitanyam.

Similarly Jagrat.. Verse 17 :

- Jagrat floating in Turiya Chaitanyam.
- In dream seeming duality, for waking person - There is seeming duality.

“Adhyastaha “

How duality creates Samsara?

- Waker Jiva has Branti... delusion that there is real duality.
- I am different and world is different.
- I am incomplete / Finite is Branti - Delusion Completed by acquiring objects / Striking relationship with someone, Missing things in life.

Truth :

- Don't require anything in creation to complete myself.

- I am Turiya Chaitanyam which is complete.
- No need to purchase object, it is already with me.
- I forget it is dream object and buy... and have dream satisfaction - Mithya - Satisfaction.

Truth :

- Creation within me...
- Finite Jiva visualises sense objects in the intellect in form of thoughts.
- They occupy mind as object of desire, put stress on mind.
- Jiva invokes sense objects in his mind and comprehends that without these his life is incomplete - Becomes more restless.
- Apoorva mind can never rest - Keeps on building - Calculations.
- What has to happen in time will happen...
- Don't connect time bound project with my Poornatvam.
- Stress increases... for inner relaxation Turiya Jnana required.
- Because of Trishna (Yearning), activity increases.
- Since restless now, work faster / More stress.
- Svadharma useful for Chitta Shudhi but becomes bondage.
- Life incomplete without duty... disturb in meditation.
- Aham Poornaha - Not when I am there... all thoughts say.

- “All Dvitiya Vastu “ - All thoughts - Dvaitam - Bayam Bavati.

2nd Thing :

- Makes me feel incomplete, Because of incompleteness - Trishna... /obsession / Craving to complete the project.
- Postpone Poornatvam, Desires are for Poornatvam...

Verse 18 :

स्वप्ने तद्वत्प्रबोधे यो बहिश्चान्तस्तथैव च ।
आलेख्याध्ययने यद्वत्तदन्योन्यधियोद्भवम् ॥ १८ ॥

The Events in the waking state are similar to those in dream. The ideas of the interior and exterior in the former State is as unreal as in the latter like reading and writing depending on each other. [Chapter 17 - Verse 18]

- 2nd Object - Like Swapna - Padartha doesn't exist outside and can't add to Poornatvam.
- In Swapna, false Vyavahara - Due to false duality.
- In Jagrat also Vyavahara is Mithya... Therefore Vaitatya Prakaranam...
- In Jagrat and in Swapna - Appears external world as real.
- What appears external not real.

Dakshinamurthy Srotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

Technical argument for Mithyatvam :

1) Vaititya Prakaranam :

- Adav Antecha... Nasti Vartamanepi...
- What didn't exist in past
- What will not exist in future has seeming existence in present.
- What is Anitya, is Mithya - False...

2) Technical :

- Anonya Ashrayatvam - Mutual dependence.

Question :

- Whether world is there because I experience, or I experience because world is there.
- Is experience proof for object.
- Is object proof for experience, Can't prove object or experience by itself.
- Ghata Proved because of Ghata Jnanam or Ghata Jnanam proved because of Ghata.
- Logical fallacy.
- Both Mutually dependent, Anonya Ashrayatvat.

Mandukya Upanishad :

- Tan Mate Neiva Grihyate... which proved by which can't conclude.

Example :

Word sound uttered	Written word
<ul style="list-style-type: none">- Sound, Hear, Can't see- Sound gives imaginary form	<ul style="list-style-type: none">- Letters have form, can't hear

- Letters superimposed on sound Kalpitham - unreal.
 - Reconstruct sound symbol from form.
 - Sound from form
Form from sound
 - Adhyayanam - utterance
 - Ailekyam - writing.
- which is dependent on what
- Mutually dependent

Conclusion : Both Mithya :

- Spoken word, written word, mutually dependent.

Similarly, experience of object	External Object	Mutually dependent
<ul style="list-style-type: none">- Internal thought- Jnanam- Pramanam	<ul style="list-style-type: none">- Thing outside- Jneyam Prameyam	<ul style="list-style-type: none">- Both Mithya

- Vilakshana Shudha Chaitanyam is Satyam.

How to experience?

- Experience means 'Reflecting Consciousness' / Chaitanyam, a thought - Then Turiyam will be Prameyam - object.
- Turiya Jnanam will become object - Experience Mithya Duality

Turiyam comes under Vishaya or Vritti?

- It is Vritti - Vishaya Vilakshana Chaitanyam.

Verse 19 :

यदायं कल्पयेद्भेदं तत्कामः सन्यथाक्रतुः ।
यत्कामस्तत्क्रतुर्भूत्वा कृतं यत्तत्प्रपद्यते ॥ १९ ॥

When the self Manifests different objects, it desires to have them ; and accordingly there Arises in it a determination (to Acquire those objects). It then meets with those Particular results of actions done according to particular desires followed by particular determinations. [Chapter 17 - Verse 19]

How Pramanaha and Prameya cause problems / Samsara?

- Perception of world not problem.
- When I conclude, Object is different and I am different, I am finite, Object will make my life complete.

Once delusion comes, problem starts!

- Suppose Jiva concludes subject / Object / Division / Difference is real / Reality then he gradually develops desire for object.
- By constantly dwelling on that, desire comes - Every advertisement is for creating sense of incompleteness in you.
- Dress / car / Money / House / wife / status... completes man.

I conclude :

- Without that I am incomplete.
 - ‘Ears not for hearing’
Ears for ear rings
- } Advertisement!

Gita :

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 - Verse 62]

- Desire Kama - Sangat Samjayate (2)



- Brings Sankalpa in mind for Acquisition of Object(Krutu) → Dhyayato (1)



How to complete / Fulfil



Karma(Action)



Sankalpa Prabavam karma...(3)



Karma Phalam



How many compromises in values I make, to get that thing.

- Each compromise produces Papam and Papam produces Phalam.

Truth :

- Don't require - Sankalpa
 - Kama
 - Karma
 - Phalam

- Without all, Already I am Poornaha - Fact not known.
- (Even after hearing 1000 times mind can't register and remember - Power of Maya!)

Verse 20 :

अविद्याप्रभवं सर्वमसत्तस्मादिदं जगत् ।
तद्वत्ता दृश्यते यस्मात्सुषुप्ते न च गृह्यते ॥ २० ॥

Unperceived in deep sleep but perceived (in waking and dream) by those only who are ignorant, the whole of this universe is an outcome of ignorance and therefore unreal. [Chapter 17 - Verse 20]

- Because of erroneous conclusion.
- Adhyasa / self misconception - All problems are there.
- Avidya / Adhyasa / Self misconception / Notion / Erroneous conclusion...
- I am Poornaha by my myself - Don't Require several props to make me complete.

Proof :

- Anvaya Vyatireka
- Yat Satva - Tat Bavaha
- Yat Abava - Tat Abavaha

Example : Allergy to Brinjal

- Eat Brinjal - Allergy / Rashes
- Don't Eat Brinjal - No allergy / Rashes.
- During waking state I have misconception, Aham Apoornaha Buddhi and constant, Running and struggle = Anvaya = Co presence.

Sushupti : Vyatireka :

- Don't have self misconception because mind is resolved - No confusion - Mind not enlightened.

Mind sleeping :

- Self conclusion not there - Individuality not invoked - No struggle / Running.

Vyatireka :

- Co absence / Simultaneous absence.
- When misconception - Samsara.
- When no misconception - No Samsara
- Therefore misconception is Samsara.

In Jagrat Avastha :

- Duality and its pursuit is seen by one who has misconception.
- In Sushupti - No misconception, Neither duality or its pursuit - No Samsara.

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Entire world of duality and Samsara are born out of Avidya... Self Misconception.
- Gain Right Knowledge Samyak Matihi and Remain free.

Verse 7 - 21 :

- Jnanam alone is means of liberation.
- 1) Because of self ignorance - Agyanam alone there is perception of duality and sense of limitation and Samsara / Fear of mortality.

2) This is established by Anvaya and Vyatireka :

- Avidya = Dehatma Abhimana - Adhyasa.
- Only when Deha Abhimana / Adhyasa is there, False I is born...
- Only when false is there in Jagrat - called, Pramata / Ahamkara / Deha Abhimana / Vishwa Localised I - only where and when Avidya.
- There is Dvaita Prapancha - Virat experience.
- When Deha Abhimana is not there, Dvaita Darshanam is not there as in Sushupti.
- Deha Abhimana Satve, Dvaita Prapancha Satvam.
- Deha Abhimana Abave, Dvaita Prapancha Abava.
- Deha Abhimana / Adhyasa / Eva, Dvaita Prapanchasya Karanam.
- Since Dvaita Prapancha is experienced, depending on Ahamkara, it doesn't have existence of its own... therefore it is Mithya.

Similarly to Svapna Anubava :

- When there is Svapna Deha Abhimana, there is experience of Svapna Prapancha.
- When Svapna Deha Abhimana goes, Svapna Prapancha goes.
- It doesn't have independent existence, Therefore Mithya.
- Only when Deha Abhimana is in Jagrat or Svapna Avastha, there is Dvaita Prapancha experience.
- In Sushupti Deha Abhimana is not there, No experience of Dvaita Prapancha.
- Therefore Dvaita Prapancha has dependent existence which is Mithya.
- Therefore everything born out of Deha Abhimana.
- If world unreal, born out of Avidya, Dehatma Abhimana, then when Deha Abhimana is negated, Dvaitam is falsified.
- When I remove Deha Abhimana, Mithya Prapancha falsified.

How Deha Abhimana falsified?

- By knowing I am someone other than Sthula / Sukshma / Karana Sharira, Vyatireka - Avastha Traya Sakshi ,Pancha Kosha Vilakshana, Sat chit Ananda Svarupa.
 - Then Ahamkara is removed and Ahamkara Janya Prapancha falsified.
 - Pramata and Prameya go away.
 - Vishwa - Virat
 - Teijasa - Hiranyagarbha
 - Pragya - Antaryami
- } Falsified / Negated

- Subject object pairs negated.
- What remains is Adhishtana Turiya Chaitanyam...

Abide in Turiyam and be happy?

- Turiyam is Shantam Shivam Advaitam.
- There is Shanti / Ananda in Turiyam.

Verse 21 :

विद्याविद्ये श्रुतिप्रोक्ते एकत्वान्यधियौ हि नः ।
तस्मात्सर्वप्रयत्नेन शास्त्रे विद्या विधीयते ॥ २१ ॥

It is said in the Sruti that the consciousness of the Oneness (Of the individual self and Brahman) is knowledge, and that of a difference (between Them) is ignorance. Knowledge is, therefore, demonstrated in the Scriptures with great care.
[Chapter 17 - Verse 21]

- Dvaita Darshanam is ignorance, Perception of duality as real is ignorance.

What is vidya?

- Advaita Darshana is Vidya - Samyak Matihi.
- Dhi = Perception
- Anyadhi = Another = Dvaita Darshanam.
- Bheda / Abheda Darshanam
- Avidya / Vidya Darshanam
- Ignorance / Knowledge Darshanam
- Advaita Darshanam is teaching of Upanishads...

Taittiriya Upanishad :

- Udarara Mantaram Kurute Atha Bayam Bavati.
- (Now makes sense - was talking of Advaita Darshanam there !!)
- If you make slightest division in that Duality, there is Samsara / Bayam, I am Bakta / Lord is Ishvara... duality causes fear.
- Bakta gets strength from Bhagawan
- யமிருக்க பயம் ஏன் !!

Function of Bhagawan :

- Srishti / Sthithi / Laya Karanam
 - Bad news
 - Brings fear
- Vishwarupa Darshanam - Bhagawan takes his near and dear ones in his mouth – Bheeshma entering - (Kala Tattvam - Anatma)
- Where duality / Bheda Darshanam, Bayam - Due to Mrityu.
- Bheda Darshanam / Avidya - causes problem.
- We already have Avidya - No need to worry for it.
- We need to work for vidya.
- Solves problem... Of Samsari - By negating Dvaita Darshanam and bringing us to Advaita.
- Abayam Pratishtam - No 2nd thing to frighten me.

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- One with Advaita Darshanam, where is delusion and sorrow.
- Vidya(knowledge) remedy / Ultimate goal... Light lamp at 5 Am.

Aim :

- Knowledge - Same in Sandhya Vandana...
- Most beautiful knowledge in creation, I don't have Sadhana Chatushtaya Sampatti.

Lord :

- Its your responsibility to give.
- Sadhana Chatushtaya Sampatti / Guru / Knowledge.... Asked for Jnanam from young age.
- Because Advaita knowledge is our ultimate destination - Not money.

Verse 22 and 84 :

चित्ते ह्यादर्शवद्यस्माच्छुद्धे विद्या प्रकाशते ।
यमैर्नित्यैश्च यज्ञैश्च तपोभिस्तस्य शोधनम् ॥ २२ ॥

When the mind purified like a Mirror, Knowledge is revealed in it. Care should, therefore, be taken to purify the mind by (Yama). (Niyama), Sacrifices and religious austerities. [Chapter 17 - Verse 22]

- Jnana Sadhana - How to get Jnanam means, Jnana Svarupam - Nature of knowledge
- Jnana Phalam - Benefit

Nature of knowledge :

- Svarupam Aham Brahma Asmi / Advaita Rupaha Asmi.

Jnana Sadhana :

- Preparation of mind not remove / Transcend mind / Knowledge only, in mind In Sthula / Karana Shariram no knowledge.
- Karana Shariram = Sleep - knowledge goes away.

Atma :

- Nothing takes place... Asanga
- Sukshma Shariram - 17 constituents - Mind important.
- Rub / Cleanse mind - Advaita.
- Advaita Jnanam - Arises only in pure mind.

How pure?

- Like mirror - Adarshavat.
- If covered by dust - can't see face...

Gita :

- Dhume Na Avratti - Vannihi

Adharshe = Mirror

- When mind like Mirror - Vidya Prakashataha, Mental cleaning - Tortuous / Tedious.

Pancha Yamas	Nityaha	Yagnai Puja / Worship	Tapas
	- Pancha Niyamas	- Religious exercises - Bakti / Temple Visit / Vibuti / Abhimana	- Austerities

Religion :

- New step before Vedanta

Yoga : Gita :

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

Yamas :

- To be avoided / Eschewed
 - 1) Himsa Varjanam - Giving up violence
 - 2) Asatya Varjanam - Giving up lying / Untruth
 - 3) Satye Varjanam - Giving up illegitimate possessions
 - 4) Maithuna Varjanam / Brahmacharyam : Giving up illegal relationships between male / Female
- Stree / Purusha Adharma Sambandha Varjanam Chastity.

5) Parigraha Varjanam :

- Avoidance of possessing too much
- Simple living

Niyamas :

- Positively doing

1) Shaucham :

- Physical / Mental / verbal cleanliness - Body / Mind /sense organs.

2) Santosha :

- Positive contentment, Positively entertain thought, I am contented with what I have.

3) Tapas :

- Austerity, Penance, wilful, voluntary self denial, Renunciation of comforts for establishing self Mastery.

4) Svadhyaya :

- Scriptural study Parayanam and meaning.

5) Ishvara Pranidhanam :

- Surrendering to Lord wilful acceptance of all experiences as Prasada - Bhagawan not unjust / Unfair - Saranagathi / Prasada Bavana - Here called Nityaha.

Yagyas :

- All religious exercises Pancha Maha Yagya - 12 Yagyas - in 4th Chapter – Gita.

Tapas = Vratams :

Purification of mind done by 4 Methods

Yama

Niyama

Yagya

Tapas

Verse 23 :

शारीरादि तपः कुर्यात्तद्विशुद्धयर्थमुत्तमम् ।
मनआदिसमाधानं तत्तद्देहविशोषणम् ॥ २३ ॥

The best Austerities regarding the body, the mind and speech should be practised in order to purify the mind. The controlling of the mind and the emaciating of the body in different seasons should be undertaken. [Chapter 17 - Verse 23]

Gita : 17 Chapter : 3 Levels of tapas :

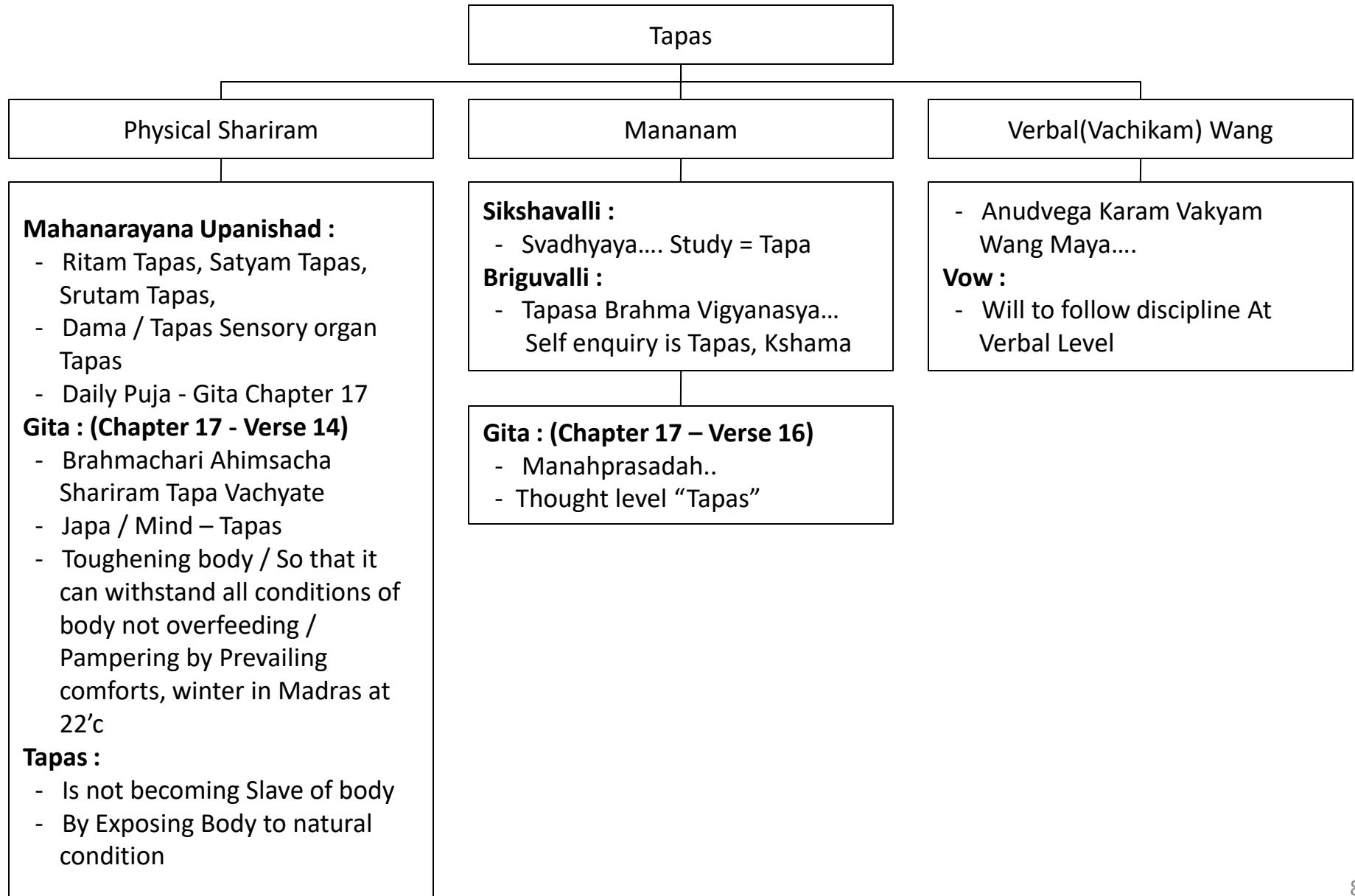
- Shariram - Physical discipline
- Vachika - Vocal / Verbal discipline
- Mananam - Thought / discipline
- Sattva / Rajas / Tamas - Tapas / Austerity.

Sattva	Rajas	Tamas
Discipline followed for Spiritual Growth	Discipline for Material Growth	For gaining powers to harm others Raavana / Bhasmasvar / Ravana ↑ Touch and Ashes, Tried on Shiva

- Discipline all sense organs - By saving spiritual energy and Channelising.
- Focussing mind and Saving energy... Badram Karnebhi Srunavaya Devaha = Samadhanam

Lecture 129 :

Verse 23 - 8 Stages of Ashtanga Yoga :



Gita :

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १७-१४ ॥

Worship of the gods, the twice-born, the teachers and the wise; purity, Straightforwardness, celibacy and non-injury – These are called the “Austerity of the body” [Chapter 17 - Verse 14]

Taittiriya Upanishad :

मनो ब्रह्मेति व्यजानात् ।
मनसो ह्येव खल्विमानि भूतानि जायन्ते ।
मनसा जातानि जीवन्ति ।
मनः प्रयन्त्यभिसंविशन्तीति ।
तद्विज्ञाय पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तगृहोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥१॥

Mano brahmeti vyajānāt |
manaso hyeva khalvimāni bhūtāni jāyante
manasā jātāni jīvanti
manah prayantyabhisamviśantīti
tadvijñāya punareva varuṇaṃ pitaramupasasāra,
Adhīhi bhagavo brahmeti, taṃ hovāca,
tapasā brahma vijijñāśasva, tapo brahmeti
sa tapo'tapyata, sa tapastaptvā || 1 ||

He knew that mind was Brahman; for it is from the mind that all these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again approached his father, Varuna, Saying : “O Venerable one, teach me Brahman”. He, (Varuna) told him: “Desire to know Brahman by penance. Tapas is Brahman”. Bhru Performed Tapas and Having performed Tapas...[3 - 4 - 1]

Gita :

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६ ॥

Serenity of mind, good-heartedness, silence, self-control, purity of nature - These together are called the Mental Austerity. [Chapter 17 - Verse 16]

- Rains / Winter / Summer... Expose body to natural condition and making it tough to withstand that = Tapas.
- Tapas is part of Niyamas but elaborated here.

Verse 24 :

मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः ।
तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते ॥ २४ ॥

The attainment of the Onepointedness of the mind and the senses is the best of austerities. It is superior to all religious duties and all other austerities. [Chapter 17 - Verse 24]

Initially emphasise Sharira Tapas :

- Grosser discipline... Karma Khanda level... rituals prescribed - Pradhakshinam at Nellayappar Koil Tirunelveli...
- At senior level in Company, Vachikam tapas... become Responsible in company, loose tongue causes problem...
- Manas Tapaha... at level of Sravanam / Mananam / Nididhyasanam...
- Indriya Tapaha... we require healthy disciplines to do Sravanam / Mananam / Nididhyasanam - All tapas important.
- Nididhyasanam - Requires Chitta Samadhanam.

Mahabharata verse :

- Mental discipline is highest tapas.
- Moksha = Damaha... In Mahabharata - Quoted Paramam Tapaha is Eikyagrahyam concentration / Focussing faculty / Attention of mind.

- Mind's capacity to have attention in one field for a long time.
- Mind concentrates but for a few seconds only, Vedanta requires attention and attention span.
- It is greatest Tapas - Paramam Tapaha.
- In Puranas - Rigorous tapas by Rakshasas.
- Lived on fruits - One year - wet leaves - One year - Dry leaves one year...
- Patanjali - Developed disciplines for Ekagrata - Yama / Niyama / Asana / Pratyahara
Withdrawing minds from all fields.

Dharana :

- Focussing mind upon one subject.

Dhyanam :

- Retaining mind in one subject.

Samadhi :

- Getting totally absorbed in object and Dead to surroundings.

Swami Chinmaya :

- Expects concentration from students, If bomb explodes, don't take mind away.

Samadhi :

- Capacity of mind to remain absorbed.

Verse 25 :

**दृष्टं जागरितं विद्यात्स्मृतं स्वप्ने तदेव तु ।
तदभावं च स्वमात्मानं परं पदम् ॥ २५ ॥**

Sensuous perceptions are to be regarded as the waking state. Those very perceptions revealed in sleep as impressions constitute the dream state. The absence of perceptions and their impressions is known to be deep sleep. (The Witness of the three states) one's own self should be regarded as the supreme goal to be realised. [Chapter 17 - Verse 25]

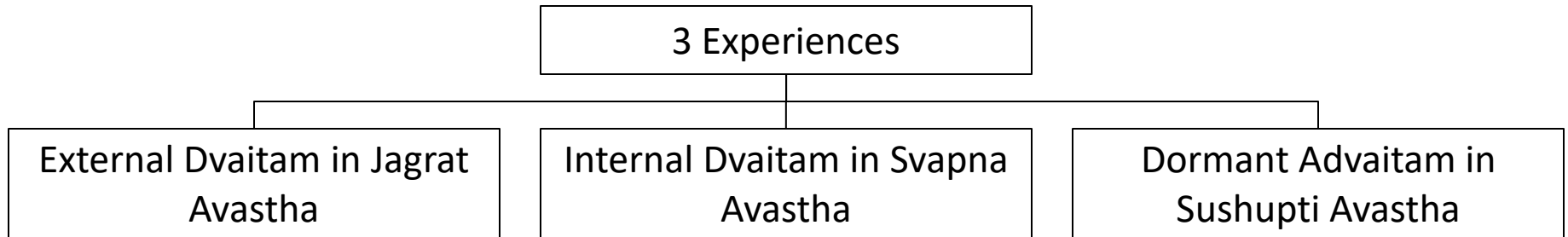
What is nature of Jnana Svarupam?

- Jnana Sadhana / Svarupam / Phalam mixed - Find out each verse which category it is out of 3.
- I am Avastatraya Sakshi - witness of 3 states of experiences and is non different from and Identical with Brahman.
- Aham Brahmasmi is nature of knowledge.

Jagrat Definition	Svapna Definition	Sushupti	Atma
<ul style="list-style-type: none"> - Bahish Pragyaha - Duality Perceived outside - Sense organs functional and perceive world 	<ul style="list-style-type: none"> - Antar Pragyaha - Perception of internal duality - Recollected inside – Sense organs not functioning - No External world - Internal world projected inside Chaitanyam by Vasanas - VCR - Registered in mind Cassette 	<ul style="list-style-type: none"> - Pragyana Ghanaha - No duality externally perceived or internally Projected - There is dormant duality what is there? - Experiencing Blankness but it is duality 	<ul style="list-style-type: none"> - Sakshi - Vilakshana

Dream	Sleep
<ul style="list-style-type: none"> - In Sleep press Play button and throw out - Smritham - Recollected internally / Projected Duality 	<ul style="list-style-type: none"> - Potential duality not real Advaitam - Temporary Advaitam experienced in Sushupti (Pseudo) - No Hot ice-cream

- Vedanta - Sakshi - Advaitam - Eternal”
 - ‘Abhasa’ reflected Advaitam
 - But Dvaitam in dormant condition.
 - Avyakta Dvaitam = Dvaitam
 - Blankness = Dormant



All 3 are subject of experience :

- I am witness of all 3 - who is neither
- External Dvaitam
- Internal Dvaitam
- Dormant Dvaitam

I am external Advaitam in all 3 Avasthas??

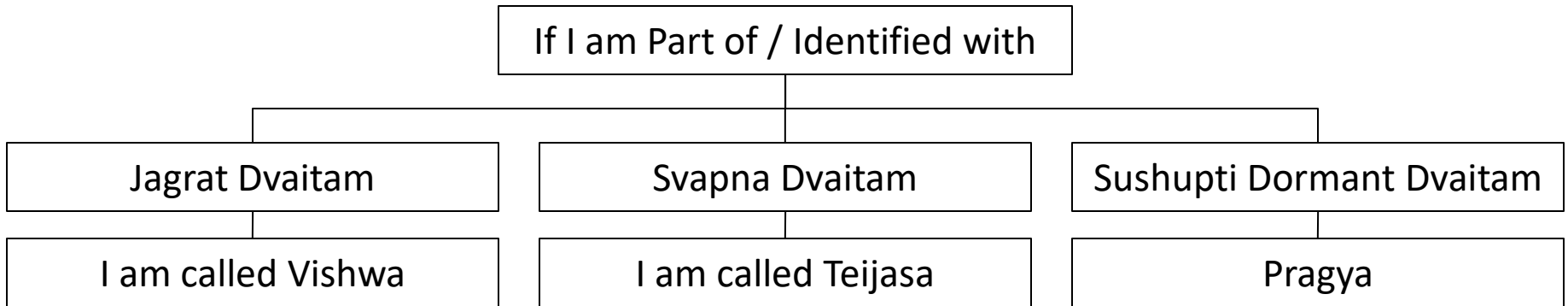
- Recognise oneself to be Atma - Witness obtaining in all 3 Avasthas.
- Ek Atma Pratyaya Saram Witness of 3 Dvaitam
- Witness is absolute Param beyond Time / Space
- Padam = Adhishtanam, Witness ‘Consciousness’ in which Vyakta Dvaita, Avyakta Dvaitam is perceived.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the Unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 - Verse 8]

- Dvaitam is dormant / Manifests / Unmanifest.
- I am neither manifest / Unmanifest Dvaitam.
- I am witness of both - Avastha Traya Sakshi, Jnana Svarupam - Samyak Matihi...
- If identified with Jagrat Dvaitam, I will be father / Boss / Vishwa.



- I am Actually Vishwa / Teijasa / Pragya Vilakshana Asmi - Oosi Molakai Sloka is 25

Verse 26 :

सुषुप्त्याख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः ।
स्वात्मबोधप्रदग्धं स्याद्बीजं दग्धं यथाऽभवम् ॥ २६ ॥

What is called deep sleep. Darkness or ignorance is the seed of the waking and dream states. It gets perfectly burnt by the fire of self-knowledge, and it no more produces effects, like a burnt seed that does not germinate. [Chapter 17 - Verse 26]

Mandukya Upanishad - 1st Chapter :

- Relationship with Karya - Karana - Vilakshana Pada.
- Anyatha Grahanam / Agrahana Grahanam - Vilakshana / Nidra / Swapna – Nidra Swapna Vilakshana.

Chart given in book - Deep teaching here :

- Jagrat and Swapna = Product / Effect / Karyam = Plant = Visible manifest Dvaitam.
- Sushupti = Karanam = Unmanifest Dvaitam = seed

Reason :

- Sushupti = Unmanifest - Potential Dvaitam / cause Dvaitam in hidden form(Branches / Fruits / Leaves in potential form)
- Jagrat / Swapna = Manifest - visible Dvaitam / Product / Effect.
- State named Deep sleep has Dvaitam in potential form, is seed for Swapna and Jagrat Prapancha (Jagrat Dvaitam)

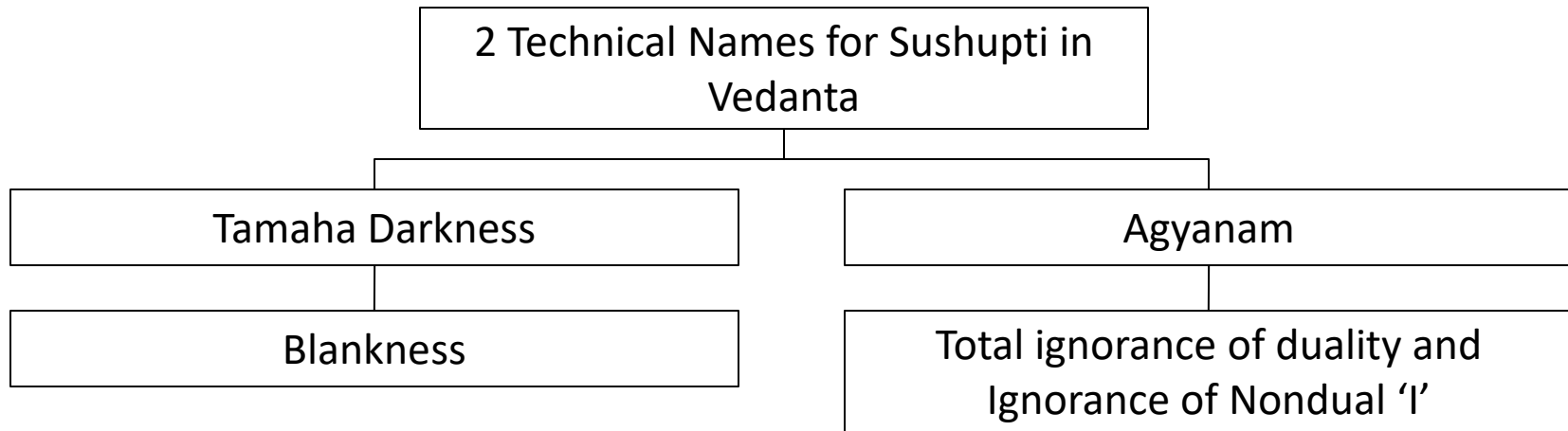
Proved by daily experience :

- In deep sleep duality resolved into Causal state... not destroyed... if destroyed will never wake up.

Happily go to sleep :

- Pramata and Prameyam in potential condition.
- During Pralaya, cosmic creation in Sushupti.

Individual Sleep	Cosmic Sleep (Macro Level) – Karanam
<ul style="list-style-type: none"> - Layam - Jagrat and Svapna at Micro Level 	<ul style="list-style-type: none"> - Bhagawans Sleep - Pralayam



- Duality world not known, I am Sakshi - Not known.

Mandukya Upanishad :

- Nahi Manam Paramacheiva... Na Satyam....
- If I have knowledge of myself as Sakshi... We will be wise... no guru required.. Agyanam still there...

Tattva Bodha - Karana Sharira definition :

- Anirvachya Anaadi Avidya Rupam Nirvikalpa Rupa...
- As long as Agyanam is there, seed of duality is there... called Sushupti / Agyanam...
- Tree will keep coming... Dvaitam goes, Get Jnanam for seed to go.

Moola Avidya - Sushupti :

- Seed of duality - Totality burnt down by fire of knowledge.
- Seed roasted and no duality produced.
- Like other seed, plant seed will produce tree...

Roast seed cannot sprout :

- Similarly roasted ignorance will not produce duality.

Verse 27 :

तदेवैकं त्रिधा ज्ञेयं मायाबीजं पुनः क्रमात् ।
मायाव्यात्माऽविकारोऽपि बहुधैको जलार्कवत् ॥ २७ ॥

That one seed, Called Maya, is Evolved into the three states which come one after another again and again. The self, the substratum of Maya, though only one and immutable, appears to be Many, like reflection of the sun in water. [Chapter 17 - Verse 27]

- Need not destroy 2 - Karanam and Karyam because Karanam alone appears in form of Karyam.
- Because Ajna Nasha - Dvaita Nasha.
- No need to destroy Ajnanam and Dvaitam, because Ajnanam alone manifests as Dvaita Prapancha.
- Avyakta Dvaitam manifests as Dvaita Prapancha.
- Ignorance of waker alone expresses as dream duality.

Waking Means :

- When ignorance of waker goes, you need not separately destroy dream duality - Automatic.
- When ignorance of self goes, you need not separately destroy wakers duality – Automatic ‘Very important realisation’

Lecture 130

Verse 22 - 84 :

- Jnana Sadhana / Svapna / Phalam

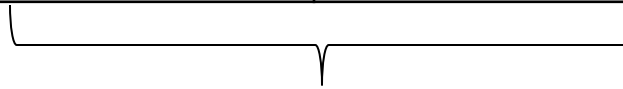


Means for Samyak Matih right Knowledge



I am different from 3 Avasthas and 3 Sharirams Associated with that.

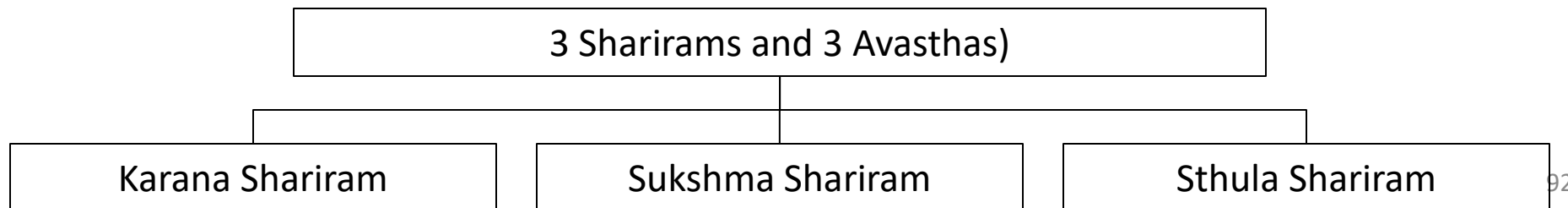
Jagrat	Svapna - Sukshmatvat
Sthula	Sukshma Shariram



Looked upon As Karyam

- One Maya Tattvam / Anatma Tattvam / Beejam / Inert Principle.

Appears As :



- In Unmanifest form - we call it Karana Shariram
- In manifest form - we call it Sthula / Sukshma Shariram
- In cyclic form Appears / Disappears, Punah / Punah, expansion and contraction at Jada Anatma level.
- I am different from Maya.. 3 Shariram and 3 Avasthas... I am Adharam / Adhishtanam of Maya - 'Consciousness' principle.
- Maya = Matter principle.

Consciousness : 5 Principles :

- At level of Shariram there is constant change... Causal state to 'effect' - Karyam.
- Consciousness = Nirvikara

Nasayate... free from 6 fold modifications.

Vishnu Sahasranamam Stotram :

अविकाराय शुद्धाय नित्याय परमात्मने।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥५॥

avikārāya śuddhāya nityāya paramātmāne |
sadaikarūparūpāya viṣṇave sarvajīṣṇave || 5 ||

Bow I before Vishnu Who is pure, Who is not affected, Who is permanent, Who is the ultimate truth. And He who wins over, All the mortals in this world. [Verse 5]

- Sada Eka Rupaya - Nirvikaram... Non dual / Ekaha - Adhishtanam of Sharira Trayam / Witness of Avastha Trayam - Chaitanya Svarupa.
- It is free from all modifications and Rupam.
- It is only one but appears as many because of Pratibimba Chaitanyam - Reflections.

- In All 3 Sharirams there is Pratibimba Chaitanyam.
 - Reflected Medium 1 (Sthula Shariram), - Reflected Consciousness 1, Chidabasa – Vishwa
 - Reflected Medium 2 Sukshma Shariram - Reflected Consciousness 2, Teijasa.
 - Reflected Medium 3 Karana Shariram - Reflected Consciousness 3, Pragya



Pratibimba Chaitanyam

- Originally it is Turiyam - One - It appears as Vishwa / Teijasa / Pragya.
- There is seeming plurality and limitation.
- Quality of Reflection - Dull / Bright depends on Medium.
- Chaitanyam has no differences.
- Original Chaitanyam, one Appears “Bahudha”
- One Sun(Bimba Chaitanyam) - 10 Vessels with water - 10 Reflections of Sun (Pratibimba)

Verse 28 :

बीजं चैकं यथा भिन्नं प्राणस्वप्नादिभिस्तथा ।
स्वप्नजाग्रच्छरीरेषु तद्वद्वात्मा जलेन्दुवत् ॥ २८ ॥

Just as the one seed, called Maya, is regarded as different according to different states such as, the undifferentiated, dream etc., so, the self appears to be different in waking and dream bodies, (Both Individual and Aggregate) like reflections of the moon in water. [Chapter 17 - Verse 28]

Verse 29 :

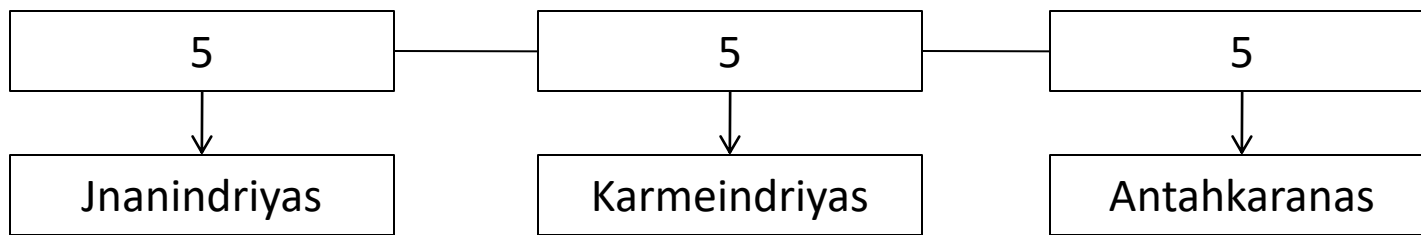
मायाहस्तिनमारुह्य मायाव्येको यथा ब्रजेत् ।
आगच्छंस्तद्वदेवात्मा प्राणस्वप्नादिगोऽचलः ॥ २९ ॥

Just as a Magician comes and goes organ elephant
(Created by his own Magic), so, the self, though devoid of
all motion, Appears to be undergoing conditions such as,
the undifferentiated, dream, etc.[Chapter 17 - Verse 29]

- One basic matter Maya - Prakirti / Karana Shariram / Avyaktam / Moolavidya is called Beejam.
- One seed evolves to a tree, One seed Maya evolves to 3 Sharirams and 3 Avasthas - All six **ब्रह्म**.
- Karana Shariram - Sushupti Avastha
- Sukshma Shariram and Sthula Shariram - Svapna and Jagrat Avasthas.

Why we give name Prana in Sushupti??

- Everything resolved except one function.
- Jnanendriyas resolved - No cognition takes place.
- Karmeindriyas resolved - No action takes place.
- Mind resolved - No emotions
- Buddhi resolved - No thinking
- Ahamkara resolved - No I - Ego sense
- Chittam resolved - No memory

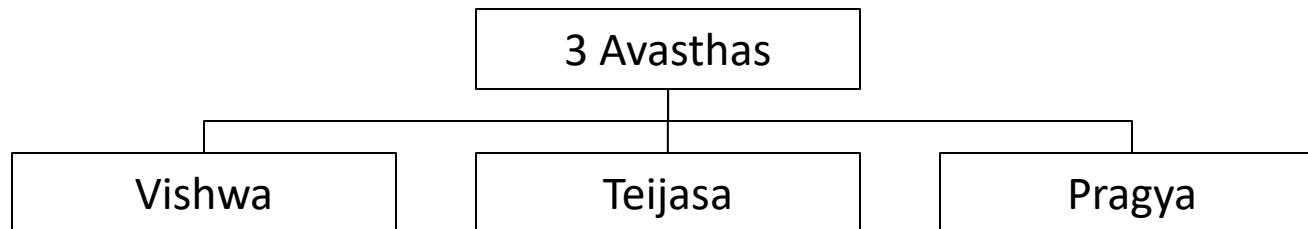


= 14 Functions
Resolved

- “Prana continues” - Dominant factor in Sushupti.

Mandukya - 1st chapter :

- Prana used for - Karana Shariram / Sushupti
 - Swapna - Dream / Sukshma Shariram
 - Sthula Shariram and Jagrat
- In 3 fold form one substance - Matter expresses as Sharira Trayam.
- One - Original Consciousness - Appears 3 Fold Chidabasa and Sharira / 3 Avasthas.



Chidabasa has 3 names - Vishwa / Teijasa / Pragya

Atma / Original Consciousness :

- Seemingly divided because reflection divided.

Truth :

- Division belongs to reflection only not to original.

Sankhya / Yoga :

- Original Consciousness is many - They don't know this fact.

Sankhya / Yoga conclusion :

- For each one Chaitanya Rupa Atma - Assured not knowing plurality belongs to reflected Consciousness not Original Consciousness.

Example :

- Moon / Sun in water.

Mulla Example :

- Saw well with water - Saw moon in well.
- Moon has fallen into the well, Do service to society Trying to lock.
- Moon with rope, Hook got hooked to rock.
- Started pulling - Rope snaps - Falls behind, Face upwards - Because of my pulling moon gone up.
- Moon entering into well / Going back, both Mithya.

Fact :

- Atma doesn't have all these
- Only appears

Verse 30 : Magician Example :

न हस्ती न तदारूढो मायाव्यन्यो यथास्थितः ।
न प्राणादि न तद्वृष्टा तथा क्षोऽन्यः सदादृशिः ॥ ३० ॥

Just as (In Above Example) there is no elephant nor its driver, but there stands the magician different from them, so, there are no undifferentiated etc. Nor their Knower. The Witness which is Always of the nature of pure Consciousness is different from them.
[Chapter 17 - Verse 30]

Illusion :

- Elephant Arriving and Magician going and Coming Back.

Magic Elephant	Magician Seated on Elephant	Original Elephant
Sharira Trayam	Reflected Consciousness	Original Consciousness

Association :

- Vishwa / Teijasa / Pragya

Conclusion :

- There is neither Sharira Trayam or Pratibimba Trayam... 6 'ब्रह्म' - No Vishwa / Teijasa / Pragya

No :

- Sthula / Karana / Sukshma Shariram - Mithya!!

No :

- Chidabasa Trayam / Pratibimba Trayam / No Vishwa / Teijasa / Pragya.
- This Atma doesn't move at all - Achara - No departure/arrival.

Karma Khanda :

- Oordvam Gachchanti Sat Vastaha... Some Jivas go to higher Lokas...
- Not real .. Only Appearance
- Atma Reflected in 3 Shariram seems to travel.
- Prana - Refers to Karana Sharira
- Prana - Refers to Sukshma Sharira
- Aadhi - Refers to Sthula Sharira
- Gaha refers to reflection - I am Original Consciousness - Nantap Pragyam...

Revise 1st Chapter :

- Aagama Prakaranam.

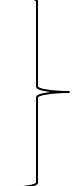
Verse 30 :

- All not there - Pooshani not covered by grain of rice.
- 3 Sharirams and Reflections - Experientially there Really do not exist!
- No factual existence!

Height of Vedanta :

- Has no absolute existence.

Indian rope trick :

- Rope stands vertical
 - Energy climbs rope
 - Magician fights and wins
- 
- All illusion

Reflected Consciousness - Delusion :

- From standpoint of Turiyam.
- Absolute Drishti - Prana - Karana Shariram Sukshma / Sthula Sharira and Avastha Trayam - Nasti...

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- 3 Fold seers - Pramata
- 3 Fold Chidabasa - Reflections obtaining in 3 Sharirams.
- Vishwa / Teijasa / Pragya - Pramatas - Seers - Not there!!
- Reflected Consciousness and Reflected Medium - Both Mithya.
- There is someone different from 3 Different consciousness - There is the 4th one Sakshi Chaitanyam = Original Consciousness which is always self evident.

- Svayam Prakasha Atma
- Svayam Prakasha Sakshi Chaitanyam alone exists.
- I am Original Consciousness - Not 3 fold Reflected Medium / Reflected Consciousness, During Vyavahara... Act as Vishwa / Teijasa / Pragyā.

Example :

- Photographer asking - where in the photo Am i.
- We see reflection / Picture in Vishwa / Teijasa / Pragyā and ask where am I in the picture.
- We equate Original Consciousness to Reflected Consciousness.
- Picture I - Knowingly equate - No problem - Talk as Vishwa / Teijasa / Pragyā.
- I am not in the picture but seated here.

Verse 31 :

अबद्धचक्षुषो नास्ति माया मायाविनोऽपि वा ।
बद्धाक्षस्यैव सा मायाऽमायाव्येव ततो भवेत् ॥ ३१ ॥

There is no Magic for the people of right Vision nor for the Magician Himself. It is only for the people of clouded Vision That Magic exists. Hence one, not really a Magician, wrongly Appears to be so. [So it is the ignorant only that wrongly believe that Brahman is the wielder of Maya which is Equally Non-existent both for men of Knowledge and for Brahman]. [Chapter 17 - Verse 31]

- Magician's spell will not influence magician and those who have skill.
- Original magician = Ishvara - Not bound by Maya spell.

Jnani :

- Has skill of not being influenced by spell.
- Those overwhelmed by power of magician, Maya is there..

Aim of seeker - Be Maya-proof :

- Then not affected... enjoy show / Life...
- By power of knowledge, become Amayavi... transcend influence of Maya, Understand magic as magic...

Maya :

- Avidya spiritual ignorance, through spiritual knowledge overcome, Maya's binding power and become Maya Mukta.

Lecture 131

Verse 22 - 84 : 3 Topics :

- Jnana Sadhana / Phalam / Svarupam

Jnana Svarupam :

- Type of Knowledge we should have.



- 3 Influenced by what body I am identified with

With body :

- Samsari - Have shad Vikara, youth... show teeth.
- Jara / Marana / Vyadhi... are as Vishwa... Vishwa / Teijasa / Pragya... 3 are Samsaris...
- Self knowledge is not to be as Vishwa / Teijasa / Pragya.

Nature of self knowledge :

- I am not Vishwa / Teijasa / Pragyam... Nantap Pragyam... Not conscious connected with Antar - world / Bahish Pragyam - External world / Na Pragyam Ghanam - Mass of 'Consciousness' as in sleep.
- I am Avastha Traya Sakshi... as a stage / Support for all events to take place.
- What takes place in Turiyam or space can't affect Turiyam or space!
- Accommodates / Allows events to happen, Mayavi not affected by his own Maya...
- Similarly Atma not affected by Maya or products of Maya...
- This should be the knowledge, I am master of Maya... not slave of Maya...

Verse 32 :

साक्षादेवः स विज्ञेयः साक्षादात्मेति च श्रुतेः ।
भिद्यते हृदयप्रन्थिर्न चेदित्यादितः श्रुतेः ॥ ३२ ॥

The self should be regarded as Brahman in
According with the Sruti's, The Self is immediate,
'All knots of the heart are torn Asunder' if not and
so on.[Chapter 17 - Verse 32]

- Knowing Turiyam as object, different than me is no benefit.
- If you say Turiyam is Nityaha / Shudhaha / Mukta... no benefit.

Because the problem is : “ I ” am bound

- Turiyam being free no benefit.
- Poor beggar - No use reading / Knowing Forbes list.

- I am small is problem... Smallness goes when I know I am Big... Not somebody else, big.
- Turiyam helps only when I say that, Turiya Chaitanyam I am.

When object :

- It is Paroksha Jnanam, I am is Aparoksha Jnanam.

Nature of Jnanam :

- Turiya Aparoksha Jnanam
- Deva = Svayam Prakasha Chaitanya Rupa.
- “ Div “ to shine naturally - self evidently.
- Divyati Svayam Prakasha Iti Devaha.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

- “Deva” Sakshat Vigneyaha... Know Aparokshataya... without gap between me and Turiyam.
- Pratyaksham Jnanam : Gap between seer and seen
- Paroksha Jnanam : Gap more

Aparoksha Jnanam :

- No distance... Turiyam not away not closer / Away, but me.
- Turiyam is Me - Distance is zero Liberating knowledge.

Misconception :

- I am in the process of becoming Turiyam.
- Turiyam not end product of process of becoming.

Gauda :

- Either Turiyam now or you can never become Turiyam.
- Finite by a process can never become infinite.
- Claim Turiyam as yourself.

Quotation : Brihadaranyaka Upanishad :

अथ हैनमुषस्तथाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच, यत्सावशादपरोवशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति; एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः;
योऽपानेनापानिति स त आत्मा सर्वान्तरः; यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः;
य उदानेनोदानिति स त आत्मा सर्वान्तरः; एष त आत्मा सर्वान्तरः ॥ २ ॥

atha hainamūṣastaścākṛāyaṇaḥ papraccha; yājñavalkyeti hovāca,
yatsākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṁ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaro ?
yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ, yo'pānenāpāniti sa
ta ātmā sarvāntaraḥ, yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 – 4 - 1]

Quotation : Brihadaranyaka Upanishad :

कतमो याज्ञवल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च
लोकैषणायाश्च व्युत्थायाश्च भिवशाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव,
अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥
इति पञ्चमं ब्राह्मणम् ॥

atha hainam kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ mohaṃ jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācāryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ
nirvidya bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca nirvidyātha munih,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
yena syātteneḍṛśa eva, ato'nyadārtam | tato ha kaholaḥ kauṣītakeya upararāma || 1 ||
iti pañcamaṃ brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct - the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 – 5 - 1]

- Yat Sakshat - Atma
- Yat Sakshat Aparokshat Brahma
- Yat Sarvantara Brahma...

} Very important Mantra

- Brahman - Never object.

- It exists as subject ‘I’ - “ Consciousness” principle.

Why know Atma?

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

**Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II**

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- In wake of this knowledge all karmas destroyed.
- Sanchita / Agami / Prarabda, Prarabda looses capacity to disturb me... Removing poisonous fang...
- No more frightening... wear in neck like Lord Shiva... Removed poisonous sting = Jeevan Mukti.

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

- Life valid and Meaningful it Spiritual knowledge Backed.

Verse 33 :

अशब्दादित्वतो नास्य ग्रहणं चेन्द्रियैर्भवेत् ।
सुखादिभ्यस्तथान्यत्वाद्बुद्ध्या वापि कथं भवेत् ॥ ३३ ॥

(Objection) it is not perceived by the Senses as it is devoid of sound etc. Again how can it be perceived by the intellect as it is different from Pleasure and so on? [Chapter 17 - Verse 33]

Objection from student :

- Anything known by Pramanam - Instrument of knowledge.
- Ears = Sound
- Form = Eyes

6 Pramanams :

- 1 Pratyaksham, 2 Anumanam, 3 Arthapathi, 4 Anupalabdhi, 5 Shabda.

Pramata	Prameyam
<ul style="list-style-type: none">- One who know- Knower	<ul style="list-style-type: none">- Object

- Sruti has asked me to know Turiyam and not accessible to Pramanam.
- Pinch baby and Make it cry and Then make it sleep! In thottil!!

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

- Not eyes / Sense organs - Not mind.

Mundak Upanishad :

- Yadreshyam - Achakshu Stotram...

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- Turiyam not available for any Pramanam, Therefore can't be Prameyam.
- Thing can't become knowable through Pramanam.
- Therefore Turiyam called Aprameyam.

Gita :

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ २.१८ ॥

They have an end, it is said, these bodies of the embodied self. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

- Turiyam Aprameyam, therefore Arjuna fight.
- Grahanam - Cognition / Grasping... Chandra Grahanam = Eclipse.

- Pani Grahanam = wedding - Only entry - No Mukti, Not Tarpana...
- Turiyam can't enter sense organs.
- Turiyam is free from Shabda / Sparsha / Rupa / Rasa / Gandha...
- 5 properties alone can make object sensitivity Objectifiable.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Yama :

- Atma - Free from touch... can't be cognised.
- Emotions not recognised thru sense organs but recognised by mind.
- Atma different from anger / Pleasure / Pain...
- Bahya Karanam and Antahkaranam useless.

Verse 34 :

अदृश्योऽपि यथा राहुश्चन्द्रे बिम्बं यथाम्भसि ।
सर्वगोऽपि तथैवात्मा बुद्धावेव स गृह्यते ॥ ३४ ॥

(Reply) Just as Rahu, though invisible, is seen in the moon (During an eclipse) and the reflections (of the Moon) etc are seen in water, so, the self, though Omnipresent, is perceived in the Intellect. [Chapter 17 - Verse 34]

- While experiencing hand, experience light and hand.
- Both help each other - Scratching each other's back - Central back.
- If light absent - can't recognise hand in dark.

Therefore light - illumines hand :

- Hand is helping in recognising light because if I remove hand - Light is there but Unmanifest.
- In this point can't experience light.

How they help each other?

- Light - illuminator - No particles in outer space therefore dark
 - Subject can't be experienced because no particles.
- Therefore hand plays role - Hand manifests light.
- Hand doesn't illumine light... but is Manifestor of light.
- In absence of hand, light is Unmanifest.
- When you keep hand, hand Manifester, Abivyanjakaha... light is illuminator Prakashakaha.
 - Similarly mind can't illumine Consciousness
 - Mind manifests consciousness

} Maha Realisation

By Serving as Abivyanjakaha :

- Hand serves light by being Abivyanjakaha and light is Made Experiencable.

- Mind being Abivyanjakaha makes 'Consciousness' Experientable.
- Therefore mind manifests 'Consciousness' ← Understood now clearly.
- “ Consciousness illumines mind - Mind manifests Consciousness” → clear now.
- Light illumines hand - Hand manifests light.
- Consciousness - illumines mind - Mind manifests Consciousness.
- Therefore in the place where mind is experienced there are 2 things.
- In place hand is experienced - Experienced hand / Manifested light also experienced in the same locus.
- Inside us - Experiencing 2 things simultaneously.
- Illumined mind and Manifested Consciousness - Both we are experiencing.
- Manifested light seems to have a location because manifesting medium has location - Each one of us seems to have location.

Shastra says :

- Manifested 'Consciousness' seems to have location - Location belongs to manifesting medium called mind but Consciousness doesn't have location.

Where is 'Consciousness? Where is it not?

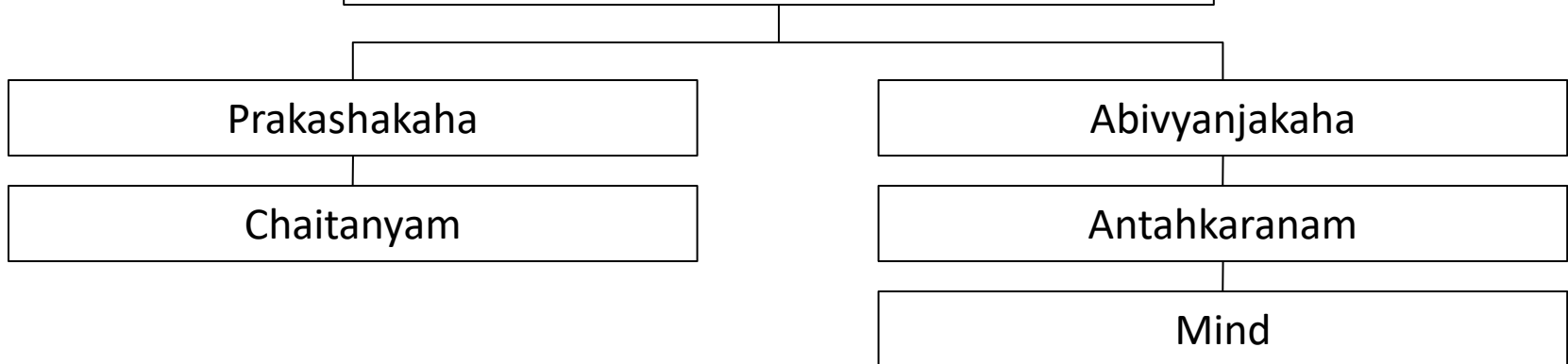
- Prakashakaha - Abivyanjakaha are both always together.

- Hand and Light - Always together
- Mind and Consciousness - Always together.

Mind	Consciousness
<ul style="list-style-type: none"> - Abivyanjakaha - Manifestor - illumined 	<ul style="list-style-type: none"> - Manifested - illuminator

} Relationship

When I say Aham (நான்) its Mix of 2 Things



- Both together I - should use word Aham and claim Prakashakaha, Chaitanyam and drop Abivyanjaka.
- Antahkaranam in terms of understanding.
- Abivyanjaka mind is incidental, Medium whether it is there or not.
- I - Prakashakaha Chaitanyam always there.
- When Abivyanjaka Antahkaranam is there, I will be in manifest form Vyakta form.

- When Abivyanjaka Antahkarana is not there I am in Unmanifest form.
- Like when hand removed, light remains - Avyakta form.
- Whether mind is there or not, I am in Abivyanjaka Rupam or Avyakta Rupam.
- This is the “ I “ the Turiyam without the mind.

Mind not part of me :

- It helps to only manifest me / Consciousness.
- When mind is not there, I sleep Abivyakta I - Becomes Unmanifest I.
- Therefore understand that I am, Svayam Prakasha Chaitanyam.
- Who comes to manifestation through the mind and who remains Unmanifest - without mind.
- This fact - Understand with help of mind.

Fact :

- I am in manifest form when Abivyanjaka Antahkarana is there.
- I am in Unmanifest form when it is not there Understand with mind.
- It is possible to know Turiyam.

Lecture 132

Verse 34(Very important Verse) :

महृश्योऽपि यथा राहुश्चन्द्रे बिम्बं यथाम्भसि ।
सर्वगोऽपि तथैवात्मा बुद्धावेव स गृह्यते ॥ ३४ ॥

(Reply) Just as Rahu, though invisible, is seen in the moon (During an eclipse) and the reflections (of the Moon) etc) are seen in water, so, the self, though Omnipresent, is perceived in the Intellect. [Chapter 17 - Verse 34]

Verse 22 - 84 :

- Atma Svarupa(Nature of Atma) / Phalam / Sadhanam.
- Atma should be recognised as Avastha Traya Sakshi, Aparoksha Vastu not as object Paroksha Vastu.

Brihadaranyaka Upanishad Says :

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच, यत्सावशादपरोवशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति; एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः;
योऽपानेनापानिति स त आत्मा सर्वान्तरः; यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः;
य उदानेनोदानिति स त आत्मा सर्वान्तरः; एष त आत्मा सर्वान्तरः ॥ २ ॥

atha hainamūṣastaścākrāyaṇaḥ papraccha; yājñavalkyeti hovāca,
yatsākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṁ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaro ?
yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ, yo'pānenāpāniti sa
ta ātmā sarvāntaraḥ, yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 – 4 - 1]

- Atma not available for any Pramana(5 Sense organs)
- Sense organs can cognise only sense stimuli, Shabda / Sparsha / Rupa / Rasa / Gandha.
- Atma not available for Pratyaksham, Other Pramanams depend on Pratyaksham.
- Inference (Anumana) require sensory data.
- Atma not emotion like love / Hatred / Compassion, If so mind can grasp.

How to know Atma?

Answer :

- Verse 34

Abivyaktakam	Prakashakaha
Hand - Light	Mind - Light 'Consciousness' / Atma

- Both hand and Light can be recognised only with help of other one.
- Pure light can't be recognised, without reflecting medium of any object.
- Similarly hand can't be recognised without light.
- Each, helps in recognition of other, because of hand, Light experienced and because of light, hand experienced.

Proof :

- Remove hand - Light in this spot can't be perceived but light is there,
- Help each other in 2 different ways.

Light illumine's hand :

Light	Hand
- Prakashakam	- Doesn't illumine light - Manifests light

- In absence of hand , light will remain in Avyakta Rupaha.
- (Similarly Shabda, rasa, Gandha, Sparsha)
- Avyakta Prakashakaha becomes Vyakta Prakasha because of hand.
- Minus hand / Sound / Touch... eyes can see only Vyakta Prakasha.
- Abivyanjaka Hasta converts Avyakta Prakashaka into Vyakta Prakashakha.
- Light is experienced / Known / Revealed / Manifested / Recognised by hand.
- I can say hand is Manifestor of light... Light is illuminator of hand.
- In place of light take pure 'Consciousness'.
- Pure 'Consciousness' - Like pure light is Avyakta Chaitanyam.
- It can never be experienced / Recognised / Known like light.
- Pure 'Consciousness' never recognisable.
- It is Avyakta Chaitanyam.
- In place of hand, take mind.
- When 'Consciousness' and mind are available.
- Because of mutual help of each other, both recognisable / Knowable / Helped by each other.
- If one is missing other can't be recognised.

Pure 'Consciousness' will never say - I am floating!

- When together Consciousness - Becomes illuminator of mind.
- illumined by Consciousness -, Mind is experienced, known / Recognised.
- Consciousness - is Prakashakam of mind - Mind helps 'Consciousness'.
- Because of mind alone Avyakta, Sarvagata, Chaitanyam becomes Vyakta Chaitanyam, recognisable to us as 'Consciousness' principle.
- Where the mind is not...

Example :

- Clip... Avyakta Sarvagata Chaitanyam is there, but never recognised is Consciousness in clip. Therefore you can say clip is inert matter.
- Consciousness is not absent - It is Avyaktam.
- Presence of mind converts Avyakta Chaitanyam into Vyakta Chaitanyam.
- Consciousness - Revealed by mind not by being illuminator but by being Manifestor.
- Where mind is there, Consciousness is recognisable / Available.
- If mind is able to reveal 'Consciousness' by being Manifestor.

Why should we require Guru / Shastra Prakasha?

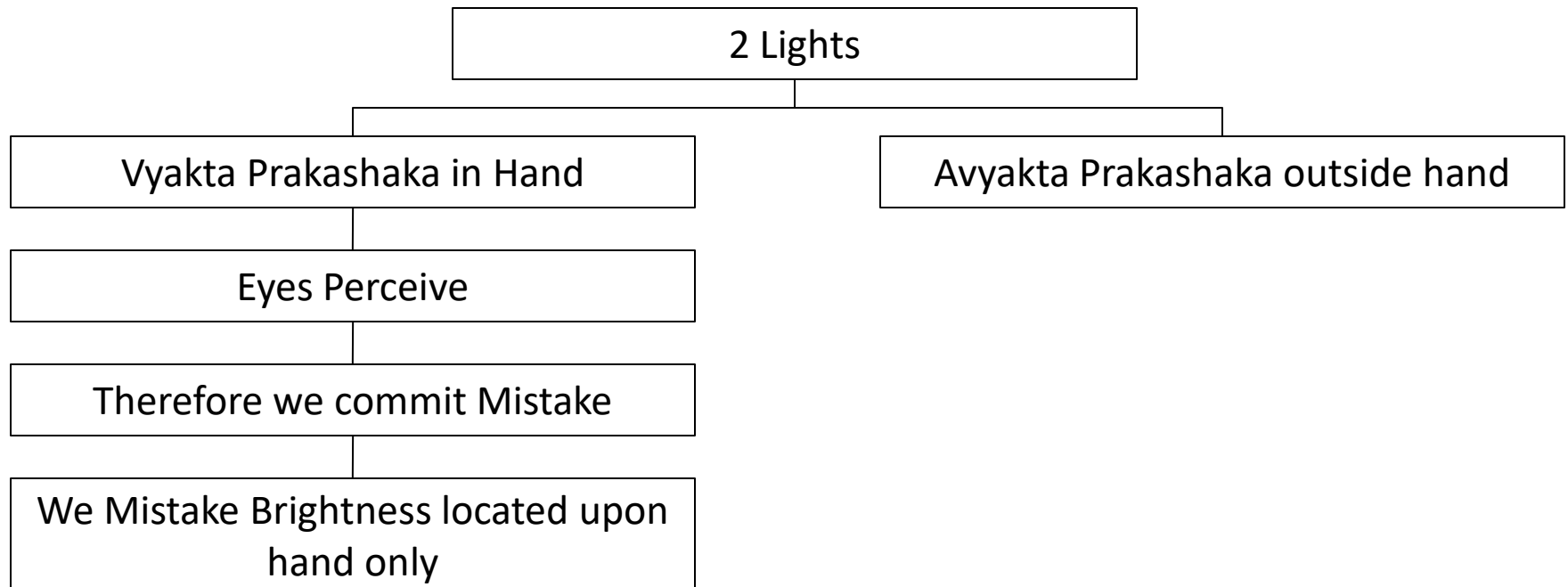
- Mind manifests 'Consciousness'

Why come to class? role of Shastram?

- Shastram not meant to reveal Consciousness.
- Revelation already done by mind by being Manifestor of 'Consciousness'
- Are you Consciousness or not - will not think...

What is Shastra's role?

- When hand manifests light, when Vyakta light is available in hand and Avyakta Prakasha is available outside hand.



- We mistake light as property of hand and localised light.
- We know light is all pervading.
- We don't commit mistake in case of light but commit mistake in case of 'Consciousness'
- We mistake 'Consciousness' - As property of mind and is in body only.
- Scientist - Mistake 'Consciousness' is property of brain.

Vedanta says it is blunder :

- Brain doesn't have property of Consciousness.
 - Brain manifests all pervading 'Consciousness', Once you understand 'Consciousness' as independent entity... 5... Clear - Not part....
 - Property of mind... All pervading.
 - Where mind is - Vyakta Chaitanyam is, where mind is not... It is Avyakta Chaitanyam.
 - Vyakta Rupena Va
 - Avyakta Rupena Va
- } Chaitanyam is every where

To say this is Shastram :

- Shastra doesn't reveal 'Consciousness' - Shastra removes limitation of revealed 'Consciousness'.

What reveal Consciousness?

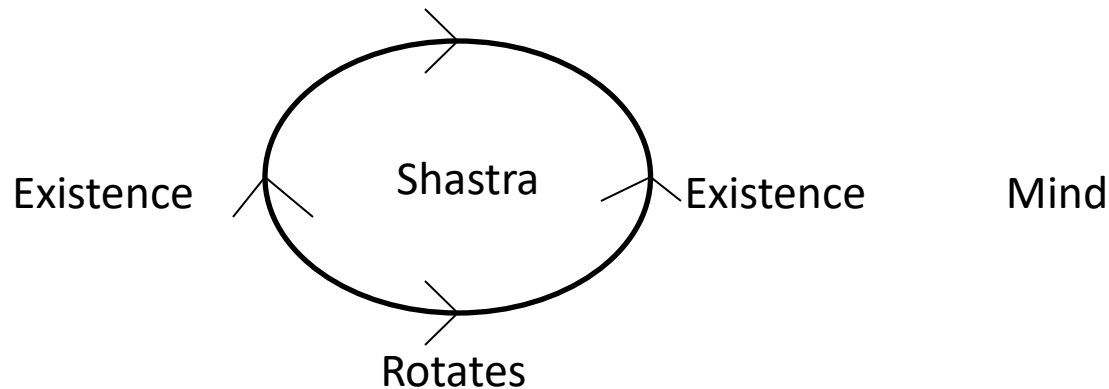
- Mind reveal Consciousness by being Manifestor.

Soumya :

- Limitations belong to manifesting, medium - And not to manifested Consciousness.
- Limitation doesn't belong to Chaitanyam.
- With help of mind to manifest Consciousness and with help Shastra negate limitation.
- We know all pervading Consciousness - I am experiencing all the time is Nitya / Sarvagataha / Sthanuhu / Achala / Chetana / Achedyoya / Akledyoyam / Aklesha.... and that is called Atma.

Shankara : Subtle example :

- Rahu Grahasta = Planet, Rahu is not planet...



- Rahu = Shadow of earth falling on moon and Eclipsing Moon.
 - Sun illumines Moon.. Normally
 - When Earth in between - Moon not Seen.

We say Rahu has swallowed :

- Rahu is a snake
- Rahu = Chaya graham - shadow of earth in Vedas.
- On non-eclipse day - Rahu shadow is there but non recognisable - Avyakta Rupena Rahu Vartate. Shadow covers moon.

What moon does :

- Converts Avyakta Rahu into Vyakta Rahu, Moon is Manifester of shadow.

Example :

- Tougher than original!
- Easier to understand Chaitanyam!!
- Moon manifests Rahu on eclipse day, Similarly mind manifests Chaitanyam.

2nd Example :

- Mirror and Face



Doesn't illumine face, It manifests face by reflection.

- Which is otherwise not Experiencable!
- Mind - Like mirror - Manifests Chaitanyam.
 - Moon Manifests Avyakta Rahu.
 - Mirror Manifests Avyakta Mukham

- For me my face is Nitya Avyaktam but manifested by mirror.
- Even though mind manifests Atma.
- Venus - Mercury, can be seen on some days...
- Similarly Rahu is Adrishya - Invisible, Avyakta Rahu becomes Vyakta... Recognisable in moon medium.

Chandra :

- Upadhi - Nodal planet

Shadow :

- Chaya circulation goes in opposite direction
- Ambasi in waters, Reflecting medium is water.
- Reflection of my face - Drishyaha Bavati, becomes manifested / Revealed.
- Mirror doesn't illumine face but manifests face.
- Similarly all Pervading Atma which cannot be directly seen is captured.
- Mind can reveal Atma - Not as illuminator but as Manifestor.

Verse 35 :

भानोर्बिम्बं यथा चौण्यं जले दृष्टं न चाम्भसः ।
बुद्धौ बोधो न तद्धर्मस्तथैव स्याद्विधर्मतः ॥ ३५ ॥

Just as the reflection and the heat of the sun, found in water, do not belong to it, so, consciousness, though perceived in the intellect, is not its quality; for it is of a nature opposite to that of the intellect.
[Chapter 17 - Verse 35]

- When light manifested in medium and inseparable - There is a possibility to take brightness as intrinsic propriety of hand.

No brightness without hand :

- Green colour clip is property of clip, because of intimacy mistake.
- Similarly whenever mind is 'Consciousness' obtaining in mind intimately.
- Mind always sentient - The insentient mind never experienced by us.
- All the time, mind manifests Consciousness.
- All the time mirror manifests face.

Expression :

Mind	Matter
As though Sentient	Taken as Sentient

- Philosophy and Scientists mistake.

Shastra :

- Mind is matter - Doesn't have 'Consciousness' only manifests 'Consciousness' Not intrinsic property of mind.
- Known only by Shastram.
- Sun's reflection in water... Water bright and hot.
- Brightness and Heat belongs to Sun - Not to the water.

- Similarly Consciousness is experienced in body / Mind complex - Doesn't belong to body - Mind complex, Belongs to Atma Tattvam.

Verse meaning :

Bhanu :

- Sun - Head to feet - Experience 'consciousness' but not property of body - Mind complex.
- Therefore Consciousness not part / Property / Product of Body / Mind complex.
- Because Buddhi is without intrinsic consciousness.
- When we experience consciousness in body.... We are experiencing Atma only.
- Atma Anubava eternal - in 3 Avasthas.
- Hastamalika... Every moment experiencing Atma Sharira medium.
- Never wait for Mediumless Atma.
- No state in life in which all mediums absent.

Jagrat	Svapna	Sushupti and Samadhi
Medium : - Sthula / Sukshma / Karana	- Sukshma Karana	- Karana

- Vyakta or Avyakta medium exists.
- Location always belongs to medium.
- Consciousness - Ever unlocalised - This knowledge liberates, Mind borrows 'Consciousness' from Atma - Has no intrinsic 'Consciousness'.

Verse 36 and 37 :

**चक्षुर्युक्ता धियो वृत्तिर्या तां पश्यन्नलुप्तदृक् ।
दृष्टेर्द्रष्टा भवेदात्मा श्रुतेः श्रोता तथा भवेत् ॥ ३६ ॥
केवलां मनसो वृत्तिं पश्यन्मन्ता मतेरजः ।
विज्ञाताऽलुप्तशक्तित्वात्तथा शास्त्रं नहीत्यतः ॥ ३७ ॥**

The self whose consciousness never goes out of existence is called the seer of seeing when it illumines that modification of the intellect which is connected with the eye, and similarly it is called the Hearer of hearing (And so on) The unborn one is called the thinker of thought when it illumines that modification of the mind which is independent of external objects. It is called the knower as its power of consciousness never fails; SO the Sruti says, “The seeing of the Seer is not destroyed”. [Chapter 17 - Verse 36 and 37]

- Consciousness always with mind, Nobody lacks experience of Atma...
- Limitations belongs to mind - Don't attribute it to 'Consciousness'.
- 'Consciousness' - Manifested in mind in every thought.
- Every thought is reflecting medium - Part of mind - Wave part of lake.
- Many waves rise and fall in tank, Mind has many thoughts rising and falling.
- Lake reflects Sun / Moon
- Wave reflects Sun / Moon

- Mind can manifest consciousness
- Every thought manifest Consciousness
- During every Perception / Knowledge / Experience, Consciousness reflected in every thought.
- Every knowledge = Thought and Reflected Consciousness = Experience = Cognition.
- 5 Groups of thoughts generated by 5 sense organs.
- Eye - Rupa Vritti
- Ears - Shabda Vritti
- Similarly Sparsha / Gandha Vritti's constantly generated.

How thought converted into cognition?

- Thought = Inert
 - Thought manifests 'Consciousness' - with that Reflected Consciousness, thought becomes perception.
- } ???

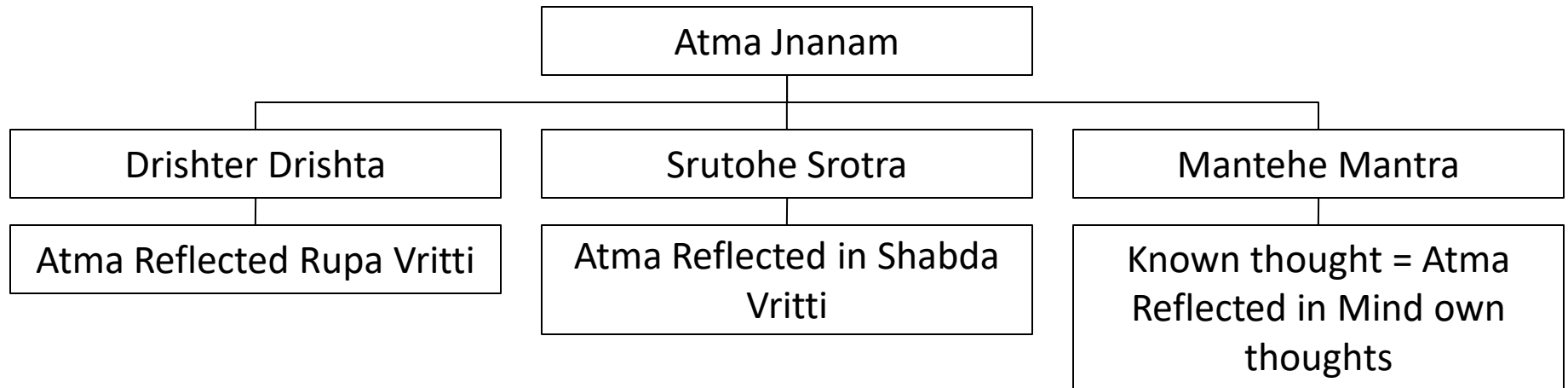
Keno Upanishad : \$ 1 Bill Mantra

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 - Verse 4]

- In every experience of Shabda / Rupa... Consciousness is manifest.
- When I shift from Shabda to Sparsha... different experiences come and go...
- One experience - “Conscious - I “ is always there.
- Jealousy/ Happiness / Sorrow experienced in mind by Atma.
- Atma is that Consciousness - which convert insentient, thought into sentient perception.
- “That principle “ is ‘Consciousness’



Lecture 133

Verse 22 - 84 :

- Svarupa / Sadhana / Phala
- Atma is illuminator of mind and thoughts that arise in mind.
- Mind made of 5 elements - Jadam - Inert principle.
- Thoughts are modification of mind, Therefore Jadam.
- Atma is nature of 'Consciousness' lends Chaitanyam to mind.
- Atma - illumines mind, Gets known, Insentient mind gets converted into sentient mind, Lends Chidabasa to mind.
- With sentiency, mind becomes illuminator of Bahya Prapancha - "Atma / Mind / World"
- Atma illuminator - Mind illuminated
- Mind illuminator - world illuminated

Mind enjoys both status :

Father	Son
W.r.t Son	W.r.t Father

- Atma is called Sakshi... converting mind into illuminator... Mind with borrowed 'Consciousness' called Pramata (Mind and Reflected Consciousness) / Ahamkara / Ego.
- Name of mind when it borrows Consciousness and illumines world.

Example :

- Moon illumines Earth
- Moon borrows light from Sun.

Sakshi	Pramata
1) Has Natural 'Consciousness' 2) illumines mind never illumines world 3) illumines by mere presence doesn't do Action of illumination Sannidhya Matrena Nirvikara – Without will / Effort / Deliberation / Choice / Time	1) Has Borrowed 'Consciousness' 2) illumines world

- Verb doesn't indicate action, Changeless, Actionless, illuminator.
- 3) Pramata illumines mind by effort, mind entertains thoughts.
- Without thought mind can't illumine, words heard by Pramata.
- Bahya Prapancha Pramata... Therefore changing illuminator... Said also in Upadesha Sahasri 9th / 10th

4) Sakshi illumination Beginningless and Endless	4) Mind has beginning and End
<ul style="list-style-type: none">- Because its not Action Always there- Jagrat / Svapna / Sushupti- Sphutata Yasmin... Dakshinamurthy- Atma is illumining - Non functioning Pramata / Mind, Dormant Blackout Mind, Therefore Sakshi never Sleeps	<ul style="list-style-type: none">- Sarva Vritti gone, then Prapancha Disappears- Time Bound illumination- In Sushupti Pramata Stops illumination and Blackout- Pramata Stops illuminating world- Suprabatham not for Atma but for Pramata

- Atma = Pramatra Sakshi or Ahamkara Sakshi.
= Sakshi of waking / Sleeping Pramata
= Functioning / Non functioning Pramata
= witness - illuminator of mind and infinite thoughts in mind.
- On what basis you have based these thoughts.

What is cause of thoughts?

- Eyes - Responsible - Chakshur - Rupa Vritti - Drishti Vritti
- Ears - Open - Srotra / Shabda Sruti Vritti - Srishti Vritti
- Granthi Vritti (smelling)
- Rasa Vritti
- Atma is illuminator of Sruti / Drishti Vritti

Atma's Name :

- Drishter - Drashta
Sruter - Srota - Shabda Vritti Sakshi
- Vritti's change - Sakshi continuously present, You are that Sakshi.
- You are not the mind - Mind object and thought.
- Vedantin sees sorrow as thought.
- Thought belongs to mind.
- I am illuminator of sorrowful thought which belongs to mind.

Who is sorrowful?

- You are never sorrowful, Therefore Eternally Ananda Svarupa!
- Sorrow is temporary thought, disturbance which occurs in mind.
- I am illuminating sorrowful thoughts.

Arjuna :

- Why are you saying you are sorrowful!! Now clear !
- I am Sarva Vritti Sakshi eternally, Essence of Sloka.
- Alupta Drk - Permanent witness, Unbroken witness... Nirvikara Sakshi.

Permanent witness - what it does?

- Illumines by presence every thought } Not by action
- When students enter hall light by presence illumines.
- Doesn't invite... Empty hall also illumined.
- Sakshi is the light which illumines the hall of my mind.
- Hall has limitation of time / Space / Objects... not the light / Sakshi.

Mind like hall :

- Thoughts like people Arriving / Departing.
- I am changeless witness Sakshi - illumining.
- Alupta - Unbroken - without sleeping.
- Drk Sakshi who illumines - Pashyan... thoughts rising in the mind.

- Thought of mind associated with eye...
- Rupa Vritti Close eyes... Mind hears associated with ear - Shabda Vritti Gandha / Rasa / Sparsha.

Atma's Title :

- Witness of Sarva Vritti - Rupa...
- Some listen with eyes closed - Get concentration.
- At that time Atma is called - Sruteha Srota

Brihadaranyaka Upanishad : Ushasta Brahmana

- 3rd Chapter - 4 / 5 Section important.

2 Titles of Atma :

- Drishta / Sruter Srota = Verse 36

Verse 37 - Important Sloka :

- Thought occurs in mind when, sense organs closed - in dream.
- In waking - Thoughts arise from memory and Vasanas.
- Operating Anumana Pramana - Thoughts generated - Through reasoning = Manana Vritti

Thoughts generated by thinking :

- Non sensory thought - Manana Vritti called Matihi - Srutihi / Drishtihi / Matihi.

3rd Title :

- Matehe Manta - Manana Vritti Sakshi.
- After Mananam, end product of Mananam = Consequence of Mananam = Vigyana Vritti, Atma illumines Vigyana Vritti.

New Title 4 :

- Vigyate - Vigyanata

Essence :

- Sarva Vritti Sakshi...
- Atma is witness of all types of thoughts Rising and falling in mind not 'Consciousness'.
- illuminating Manana Vritti of mind without association, without any sense organ.

Witness of thought of knowing :

- What is uniqueness of Atma?
- Perception of that Atma is without beginning and end in All 3 Avasthas.

Ajaha - Na Jayate :

- Atma illumines mind and thoughts
- Ahamkara's perception / Pramata's perception of world has beginning and end.
- Begins when I wake up - Begins to perceive world.
- Perception ends - When Pramata - Ego Ahamkara goes to sleep.

Na Sukham / Na Dukham :

- Pramatas's perception subject to arrival / Departure.
- Whereas Sakshi's perception is without beginning or end.

Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- When mind sleeps, Sleeping mind illumined by Chaitanyam.

How you know waking Chaitanyam is illumining sleeping mind??

- After waking up we are able to recollect (Pratyabigya) the fact.
- During sleep - I - Pramata seer of world, did not experience anything.
- I Pramata didn't experience anything is experienced by Sakshi.
- Sakshi's experiences - illumines non experience of Pramata... Now clear! Mandukya!!

Therefore I know that I didn't know :

- Rahu Grahasta Divakarend... Pratyavigyate...
- Subtlest task - Most difficult task.
- Differentiating Sakshi and Pramata, Differentiate and say I am Sakshi.

Sakshi	Pramata
Nitya Mukta Drk Never bound	Nitya Bandha Never free

- Claim yourself as Sakshi - Not Pramata.

Therefore Important Sloka :

- Alupta Sakshi = Power of perception is unbroken in Atma... Verse 36 and 37.
- Since Atma's perception is unbroken it is called Ajaha.
- Birthless 'Consciousness' - Nitya Chaitanya.

Known / Taught by Upanishad :

- Upa Jeeva Prakaranam - Brihadaranyaka Upanishad Primary Source of knowledge.

Tata Shastram - Brihadaranyaka Upanishad :

- Chapter 4 - 3- 23 to 30 and 8 times repeated (Very important)
- Nahi Drashtu Drishte
- Vipari Lopaha Vartate Avinashitvat...

Essence :

- Consciousness of witness is never lost at any time.
- Drashtuhu Drashta - Sakshi Svarupa Chaitanyam
- Natural consciousness of witness / Atma, Intrinsic consciousness of witness...Atma is never lost.

- I am 'Consciousness' being - when Sthula / Sukshma / Karana Shariras removed.
- I with my Consciousness will continue to exist.

Difficulty :

- When mind is available... Consciousness is recognisable accessible - Transactable Consciousness

When mind is gone :

- 'Consciousness' will exist but not available for transaction.
- Avyabicharya Chaitanyam it becomes - My nature of Consciousness is never lost.

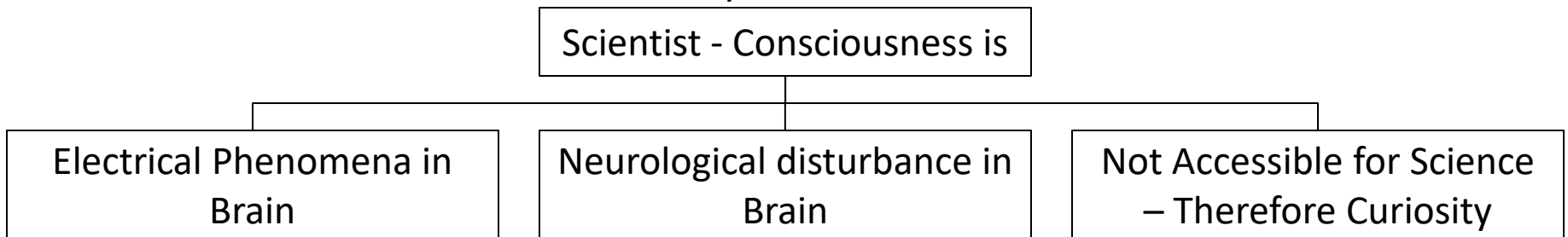
Verse 38 :

ध्यायतीत्यविकारित्वं तथा लेखायतीत्यपि ।
अत्र स्तेनेति शुद्धत्वं तथाऽनन्वागतं श्रुतेः ॥ ३८ ॥

That the self is immutable is known from the Sruti's, As if it were at rest and it Moves as it were. That it is pure is known from other Srutis, 'The Thief in this state' and 'Unattached'. [Chapter 17 - Verse 38]

Brihadaranyaka Upanishad :

- Nature of Consciousness / Chaitanya Vichara



- Knowledge of Consciousness = Knowledge of life.

In dead body - Don't recognise 'Consciousness' :

- 4th Chapter - 3rd section - Svayam Jyoti Bramana
- Consciousness - seems to be moving when mind is moving.
- Actual Consciousness has no disturbance / Movement – Disturbance and movement belong to mind.
- Higher state... Belongs to mind
- Expanded Consciousness... belongs to mind.
- We transfer properties of Pramata mind to Atma...
- Mind is disturbed but I say I am disturbed.

Fact :

- I am witness of my mind
- Mind calms down / Disturbed...

Brihadaranyaka Upanishad :

- I illumine disturbed / Calm mind.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

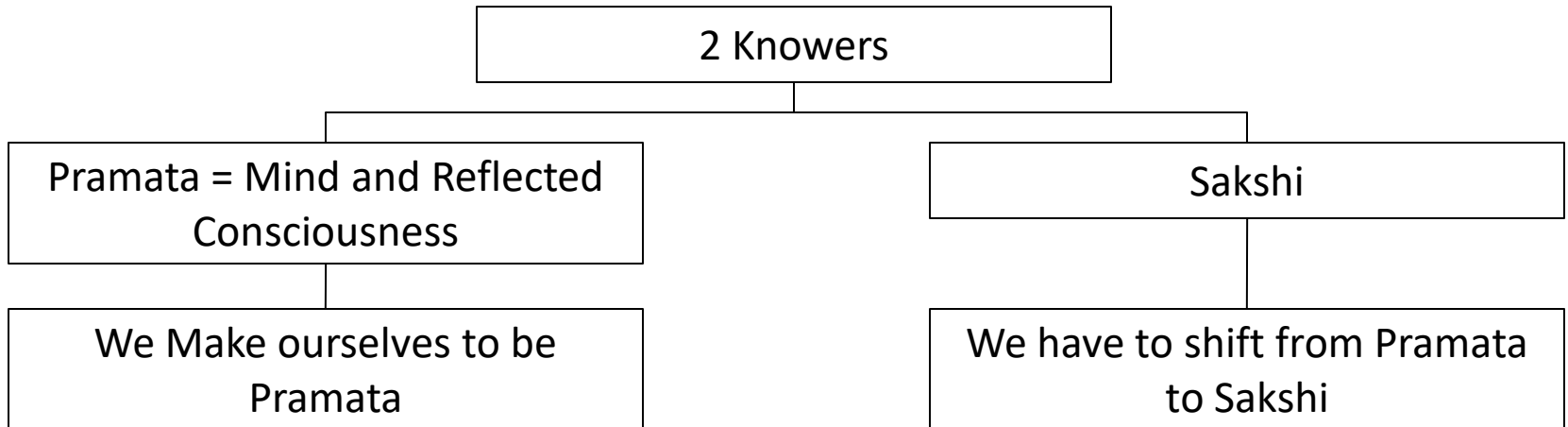
- Individuality of Pramata... Noble / Father / Mother / Attributes of Pramata... goes away in sleep.
- Then I am not father / Thief / Noble... free from individuality.

Lecture 134

Verse 38 :

ध्यायतीत्यविकारित्वं तथा लेखायतीत्यपि ।
अत्र स्तेनेति शुद्धत्वं तथाऽनन्वागतं श्रुतेः ॥ ३८ ॥

That the self is immutable is known from the Sruti's, As if it were at rest and it Moves as it were. That it is pure is known from other Sruti's, 'The Thief in this state' and 'Unattached'. [Chapter 17 - Verse 38]



Pramata / Ahamkara	Sakshi
<ol style="list-style-type: none"> 1) Knows external world / illumines external world which is object 2) Knowing is will full Action 3) Knower of lower order 4) Process has beginning and end, in Sushupti knowing stops 5) Knowing involves Vritti Vikara / Parinama (Modification) 6) Chidabasa and Mind 7) If I claim Pramata as Myself : <ul style="list-style-type: none"> - Pramata - Becomes Karta - Karta - Becomes Helpless Bokta of Karma Phala - Sukham / Dukham - Samsara / Punarapi Jnanam - Marana - Janati / Ichhate / Yatate - Consumer 	<ol style="list-style-type: none"> 1) Knows / illumines internal world of mind and thoughts which is object 2) Knowing not willful action 3) Knower of Higher order 4) Knowing is nature of Sakshi - Doesn't have beginning and end - Nityaha - Drk Knowing never ends 5) Knowing involves no Process / No Modification 6) Chit - Original Consciousness 7) If I claim Sakshi as my self – I am free Now - Moksha

Bokta always in a mess :

- Learns to claim I am illuminator of Pramata - Sakshi Svarupaha.

Bokta always in a mess :

- Learn to claim I am illuminator of Pramata - Sakshi Svarupaha.

Verse 38 : Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāḥ
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

- Dhyayati Eva - Quieten through meditation.
- Leelayati Eva - Disturbed / Turbulent.
- Sakshi - Real I - Never disturbed
- Pramata = Mind and Chidabasa
- Pramata alone meditates, I say I am meditating.
- Disturbance because of Adhyasa...
- Quietening because of Adhyasa.
- Real I - Not disturbed!!
 - Shantam / Shivam / Chaturtam Manyante
 - Sa Atma Sa Vigneyaha

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- When I claim that Sakshi I am, is real Atma Jnanam.
- I am ever the same.
- Avikaratvam - Nature of Atma - Free from all changes / Modifications Shankara's favourite quotation.

Atrateva Iti - Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः । अत्र स्तेनोऽस्तेनो भवति, भ्रूण-
हाघ्नूणाहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
भ्रमणोऽभ्रमणः, तापसोऽतापसः ; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālāḥ paulkaso' paulkasah, śramaṇo'śramaṇah, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati II 22 II

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- During waking state, have individuality / Reveals personalities / Attributes - I am educated / Sick / Healthy / Father / Boss.
- In Sushupti drop all personality except.

Essential nature :

- Katrutvam - Bokrutvam
- Pramatrutvam - Dropped in sleep.
- Pramata - Only in waking.
- During Sushupti - knower of external world dissolved.
- Fact that all are dropped, means :
- They are not my essential nature - Not Svabavikam - Subject to arrival / Departure.

Heat in water	Heat in fire
<ul style="list-style-type: none"> - Attributes - Incidental comes and Goes - Kartrutvam <p>↑</p> <p>Dropped - Therefore incidental</p>	<ul style="list-style-type: none"> - Intrinsic

- When Kartrutvam is dropped, Sanchita, Agami dropped except - My Chaitanyam.
- My essential nature is never dropped.

On waking : I say :

- I Didn't experience anything, illumined by Chaitanyam.
- Therefore Chaitanyam alone my essential nature.
- Tattrā - Pitha - Apitha Bavati.
- Father in waking, no more father in sleep.
- Fatherly worries not in sleep state.
 - Mata - Amata
 - Veda - Aveda
 - Sthanaha - Asthanaha
 - Chandala - Achandala
- All individualistic features dropped.

I am free from all of them :

- Shudhatvam - Atma free from all personalities.
- Atma's freedom from individuality revealed.
- Ananvagatam - Punyena / Papena / Papam / Punyam doesn't follow Sakshi.
- Don't go together = A Anuragatvam.
- Punyam / Papam dropped along with Pramata in Sushupti.

Sterile security wise :

- Place called secure / Sterile if safe.

Ramayana :

- Sugriva attacked by Vali in Kish Kinda Rajyam.
- “ Except Rishiya Mukha” - Vali can’t attack Parvatam.

For Jiva :

- Where no Papam will chase is our Svarupa in Sushupti.

During sleep : Chandogyo Upanishad :

- Tata Soumya Ta Sampanno Bavati...
- We enter to our Svarupa in sleep, not touched by Punyam / Papam.
- They don’t belong to real I.
- When we wake - Put Ahamkara I - Vesham, Vishwa Vesham.

Brihadaranyaka Upanishad :

- Andriyavagatame - Means Punyena / Papena, Reveals Shudhatvam.
- Antargatena / Ananyavagatam - Reveals purity - Papa / Punya Ateeta.
- Self knowledge = I am Trividha (Sanchita / Agami / Prarabda) Papa Punya Ateeta.

All 3 belongs to Ahamkara :

- Sakshi has no Prarabda.-

Without Fear : Should say :

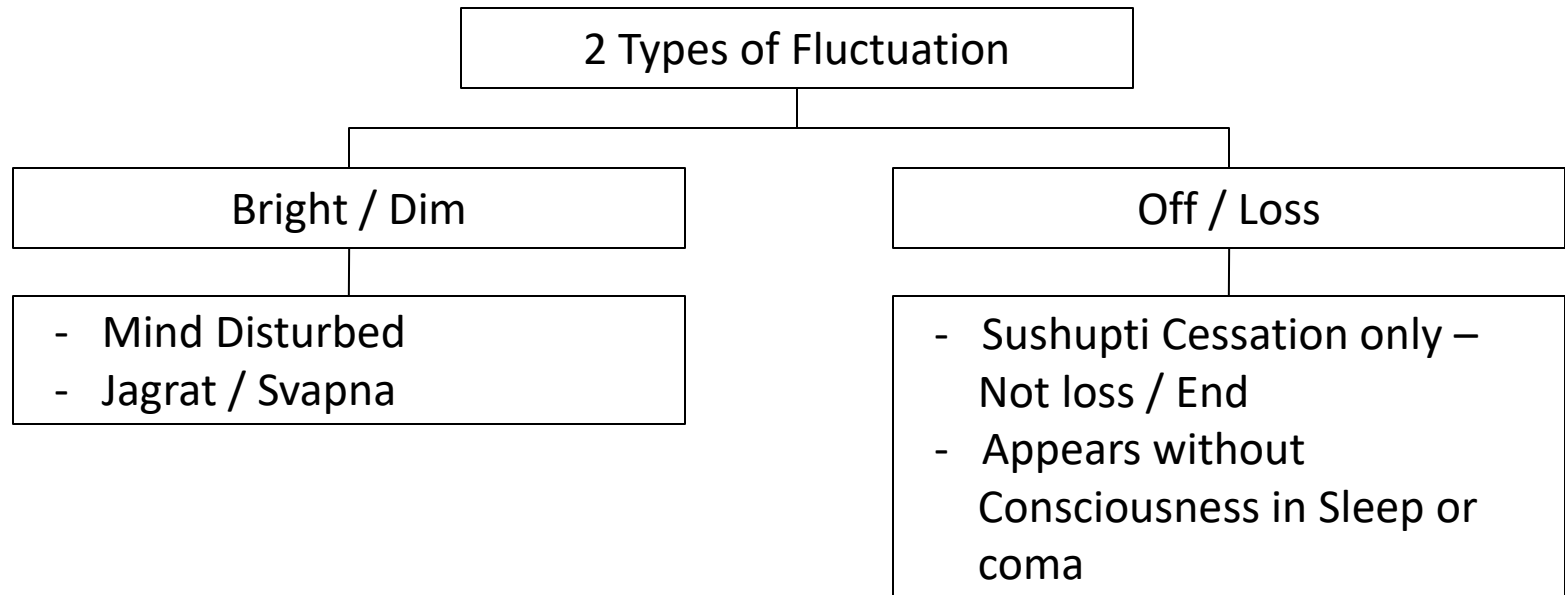
- I am free from Papam and Punyam - Inspite of back pain!

Verse 39 :

**शक्त्यलोपात्सुषुप्ते ज्ञस्तथा बोधेऽविकारतः ।
ज्ञेयस्यैव विशेषस्तु यत्र वेति श्रुतेर्वचः ॥ ३९ ॥**

The self is conscious even in deep sleep as Well as in waking and dream as its power of consciousness never ceases to exist and as it is changeless. It is only in the objects of knowledge that there is a difference (in Dreamless Sleep) as the Sruti says, 'When there is. [Chapter 17 - Verse 39]

- I - Original Consciousness Sakshi Chaitanyam remains uniform in all states, without fluctuation - Loss.
- Electrical condition, Ahamkara - 2 Types of fluctuation.



Sakshi :

- Nirvikara, Not able to sense surroundings.
- Fluctuation belongs to Chidabasa - Reflection has fluctuation because reflecting medium has fluctuation.
- Mind Ahamkara not one way always.
- Re-dissolves into 'Consciousness' because mind dissolves, Chidabasa has fluctuations and subjected to loss or Laya.

Chit has no fluctuation / Loss :

- In dead body - Mind gone - Chidabasa gone - Chit continues.
- Chit - Original Consciousness - Sarvagataha / Nitya / Sthanuhu / Achaloyam / Sanatana / doesn't leave body.
- Remains same... because it is nature of 'Consciousness', Svarupam.
- Original Consciousness - Never lost - Aluptaha.
- Chaitanyam for existence doesn't require Mind / Thought / Karanam's - Sense organs.
- Can exist without anyone.
- If Chaitanyam has to function, anyone of external world, mind and sense organs Upadhis required.

Non functional without Upadhi :

- Avikaratata, its free from 6 Modifications, I feel fluctuation of consciousness - Belongs to Chidabasa.

What sees / Feels / Hears? Chidabasa

Job of Sakshi :

- To Provide Chidabasa - which alone experiences - External world.
- In Chit - Nirviseshaya / Nirakara
- Chidabasa - Mind active
- Memory - Part of active mind – Fluctuation's in Swapna.

Bodha :

- Means Jagrat / Swapna Avasthas.
- Original Consciousness - Remains same in 3 Avasthas
- Seeming fluctuation for Chidabasa, caused by external objects.
- Chidabasa fluctuation happens because of Reflected Medium - Mind.
- Chidabasa is reflection in mind, Chidabasa fluctuation is because it is in the mind.
- Fluctuations in the mind because of thought fluctuations, Thought fluctuations because of objects changing.

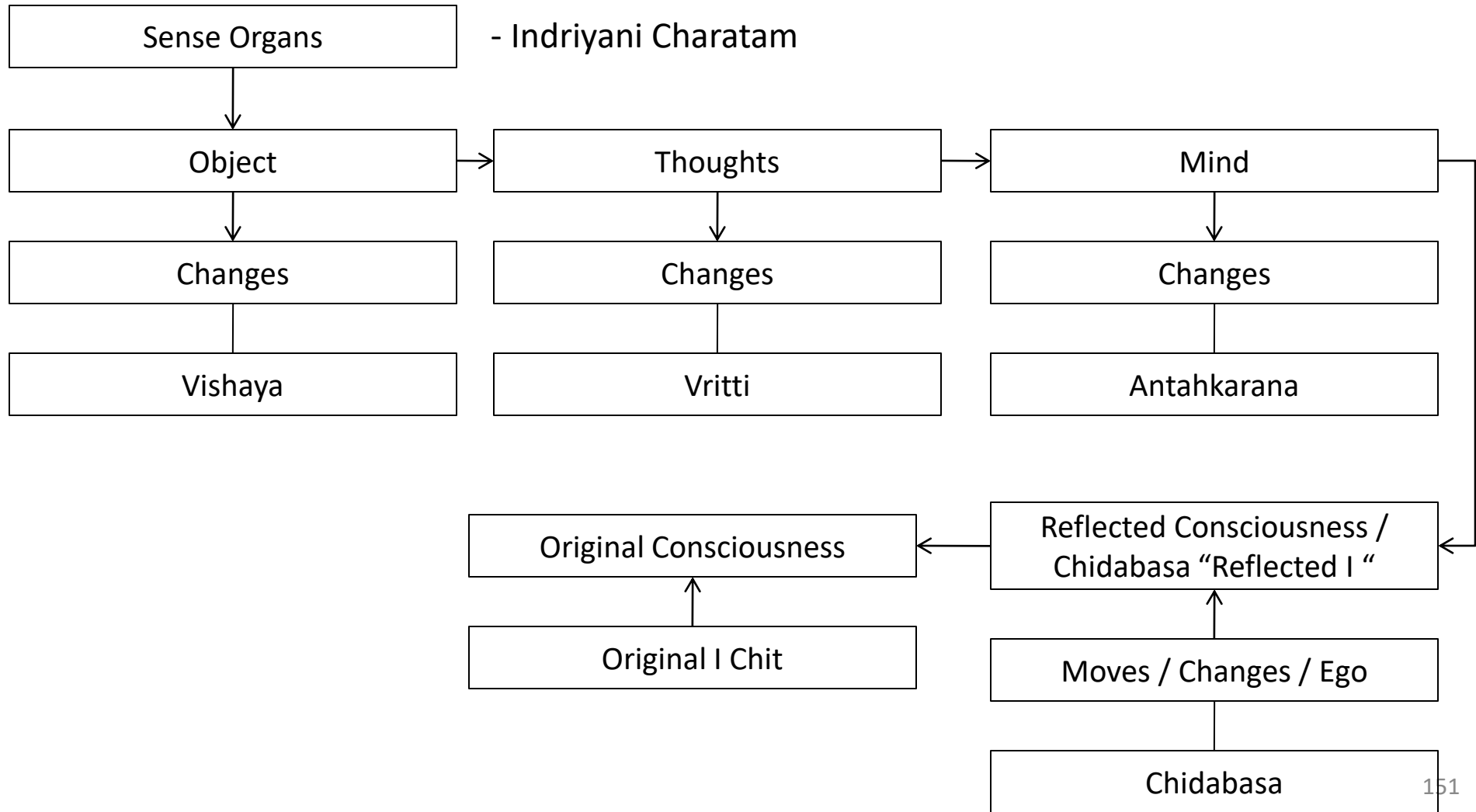
Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Scan the world... of Shabda / Sparsha / Rupa / Rasa / Gandha.
- Corresponding to Vishaya - Vritti changes.
- When Vritti changes - Mind changes.
- When mind changes - Chidabasa Bases.



- Fluctuations belong to object / Thought / Mind / Reflected Consciousness, Original Consciousness remains doing nothing.
- Change in thought is registration of speeds.
- If thoughts absent Stuck at Sadashiva for full day!! / No registration, No Recording.
- Many times, our thoughts get stuck on objects.
- 4 are Savisesha - Subject for fluctuation
- Original Consciousness is Nirvisesha - Subject for fluctuation.

Thought in Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कं मभिवदेत्, तत्केन कं शृणुयात्, तत्केन कं मनुवीत् तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनसि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होवत्वा याज्ञवल्क्यो विजहार ॥ १५ ॥ इति पञ्चमं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivābhūt, tatkena kaṁ paśyet, tatkena kaṁ jighret, tatkena kaṁ rasayet, tatkena kamabhivadet, tatkena kaṁ śṛṇuyāt, tatkena kaṁ manvīta tatkena kaṁ sprśet, tatkena kaṁ vijānīyāt? yenedaṁ sarvaṁ vijānāti taṁ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñīvalkyo vijahāra || 15 || iti pañcamam brāhmaṇam ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñā-vaalkya left. [4 – 5 - 15]

- Seer / Hearer / Smeller / Toucher - Changes because objects change.
- Attributes belong to Jneya objects only.

Taught in Brihadaranyaka Upanishad : Yatravaiti - Chapter 4 - 5 - 15

- Object changes, Mind changes

My status as Pramata :

- Seer / Smeller / Hearer... status changes

When objects disappear and not active Pramata, what is there?

- I the Sakshi...
- Is Sakshi - Hearer / seer... None of it...
- That Sakshi is Nirvisesha Chaitanyam Bavati.

“ Status less Consciousness “

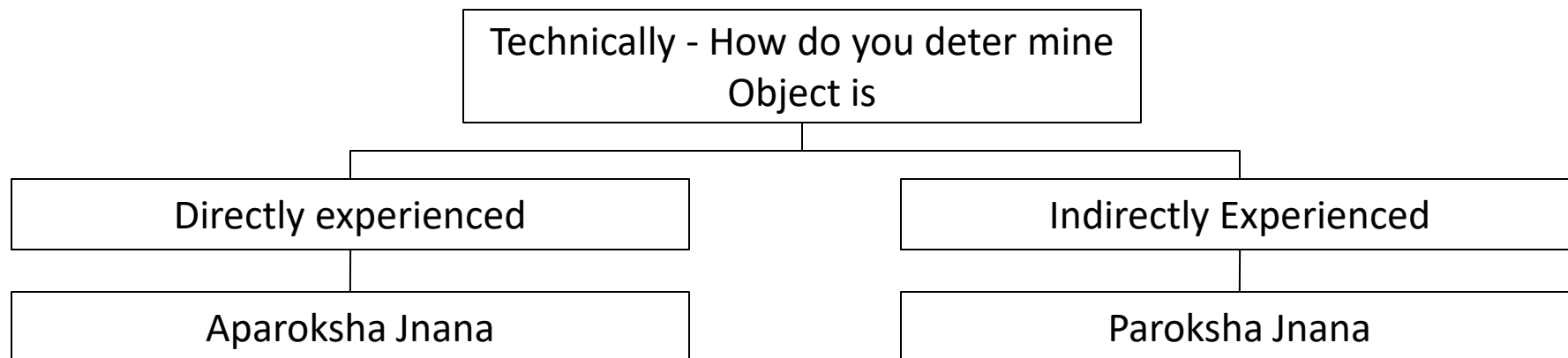
Verse 40 :

व्यवधानाद्धि पारोक्ष्यं लोकदृष्टेरनात्मनः ।
दृष्टेरात्मस्वरूपत्वात्प्रत्यक्षं ब्रह्म तत्स्मृतम् ॥ ४० ॥

The consciousness of objects (which arises out of the functioning of the eye etc) is mediatory known; for it depends on an intervening reflection of the self (In order to be known) As it is the self of (Phenomenal) consciousness, Brahman is immediately known.
[Chapter 17 - Verse 40]

How can we directly experience that Sakshi?

Face to face with that Sakshi ?



Paroksha Jnanam : (Indirect Knowledge)

- When Chidabasa is not able to reach an object directly, and without directly contacting the object, then Chidabasa gets the knowledge, It is called Paroksha Jnanam.

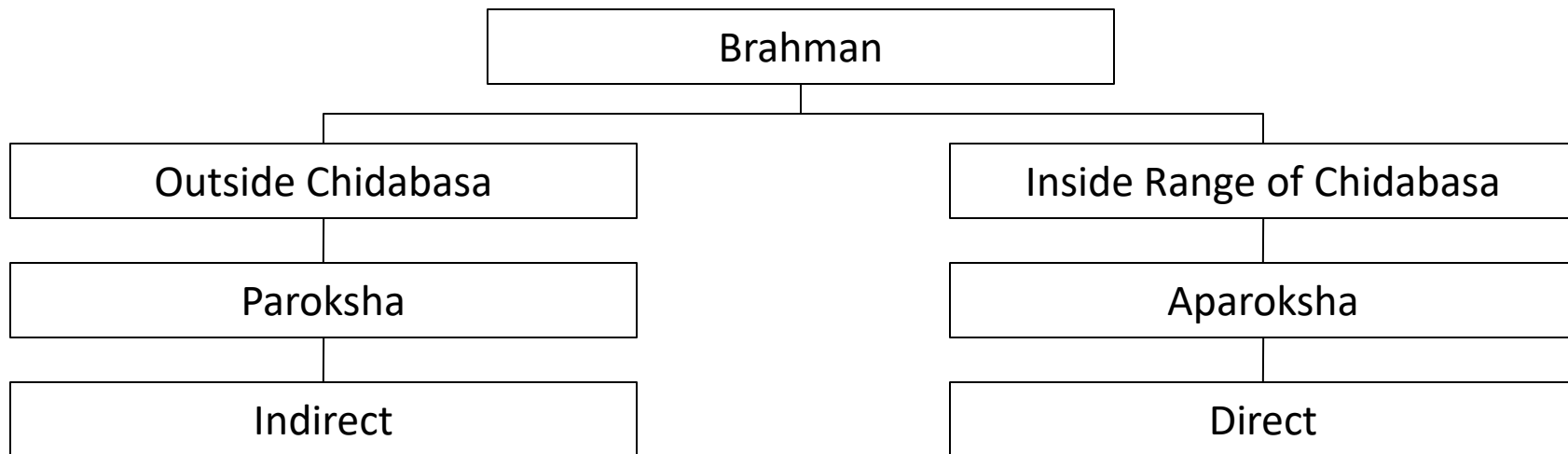
Badrinath :

- Paroksha Jnanam - Indirect thru books.
- My mind through sense organs doesn't reach, Badrinath - Chidabasa doesn't come in contact with object.

Aparoksha Jnanam (Direct knowledge) :

- When objects through sense organs fall into my mind and Fall within Chidabasa then it is direct knowledge.
- Objects through Eyes / Ears / Nose / Tongue / Skin reach Chidabasa....

- Chidabasa Vyapti - Aparoksha Jnana
- Chidabasa Avyapti - Paroksha Jnanam
- Is Brahman outside range of Chidabasa or within range of Chidabasa.



What is distance between Chidabasa and chit?

- Chidabasa and Anatma - Different, Therefore can have Paroksha / Aparoksha Jnanam.
- Chidabasa and Atma never have gap, Brahman always Aparoksha.

Verse meaning :

- Worldly knowledge w.r.t. Anatma Prapancha - External objects can be indirect.
- When object is away from Chidabasa.
- Chidabasa is limited - Not all pervading.
- Reflections extend only as per Reflected Medium, Mind is finite therefore Chidabasa is finite.

- Lizard on the wall - Not in Chidabasa - Paroksha
- Lizard's sound heard by Reflected Consciousness... sound is Pratyaksham
- Some objects Paroksham / Aparoksham.
- Atma / Sakshi never Paroksha / Aparoksha - Atma is Svarupam Adhishtanam - Not realise Atma at later date!
- Gold Adhishtanam of ornaments.
- Experience of Chidabasa is experience of chit, Chit is manifesting as Chidabasa in the mind.
- In the case of worldly knowledge because of distance - Indirect knowledge is possible (Distance between Chidabasa and object)
- Chaitanyam being very Svarupa of every knowledge or Chidabasa....
- Original Consciousness - Never away from range of Chidabasa
 - When you experience Chidabasa you are experiencing chit in the mind
- Brahman is all the time Pratyaksham - Ever experienced, Moonlight is experience of sunlight.
- Brahman is Pratyaksham / Aparoksha ever experienced, Pratibodha Veditam Matam.
- In every knowledge there is experience of Brahman.

Verse 40 :

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[Chapter 17 - Verse 40]

Verse 22 - 84 :

- Jnana Sadhana / Svarupa / Phalam.

Knowledge : I am Atma of such a nature :

- Asangatvam / Shudhatvam / Nityatvam / Sarvagatatvam.
- Such an Atma I am = Samyang Matihi right knowledge, No indirect knowledge of Atma... first and then direct knowledge later.

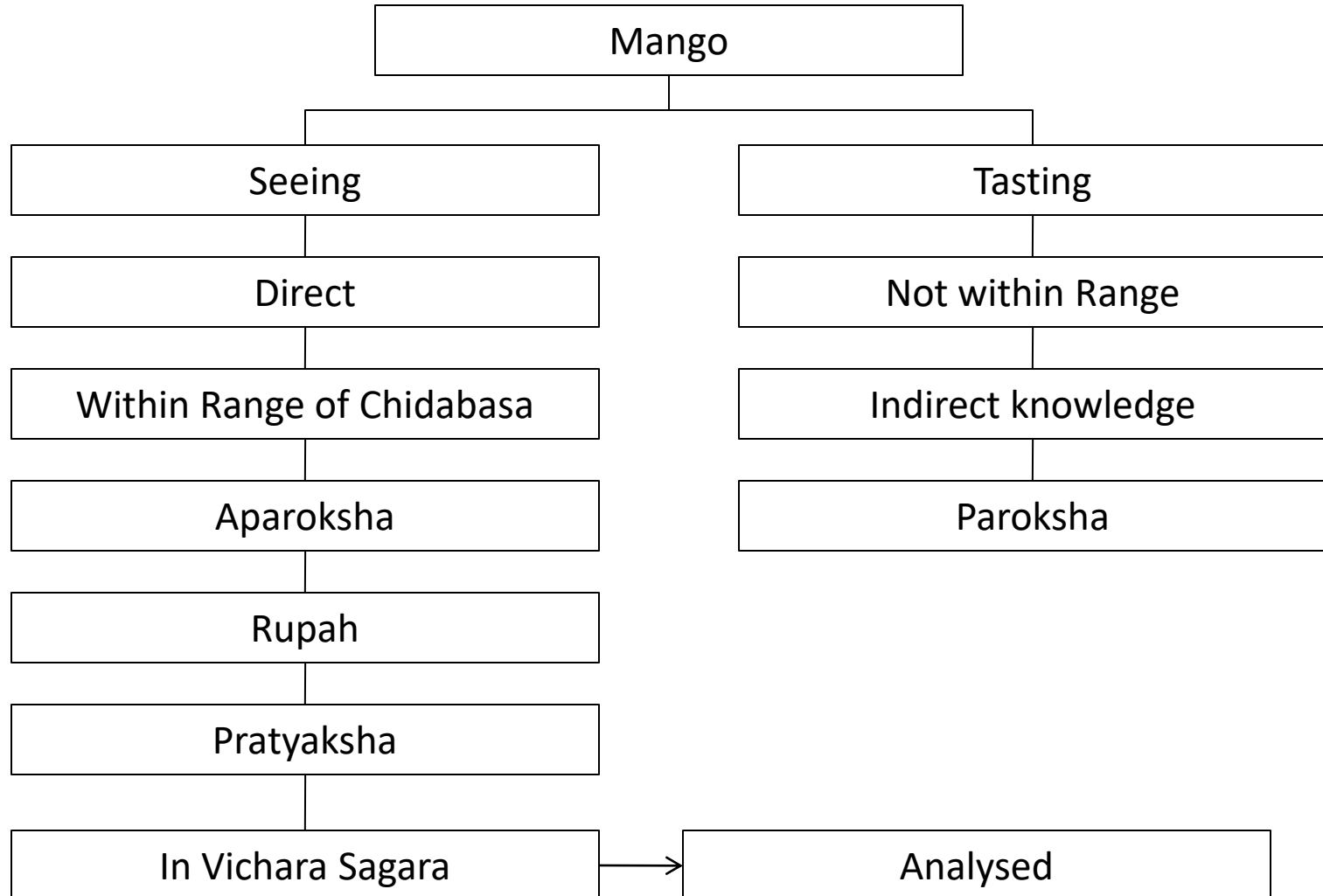
2 Stages :

- Only for objects far away Vyawadhanam = Out of range.
 - Knowing you have parents
Free from sorrow
- } Both indirect knowledge - inference

- Knowledge of Past



Indirect knowledge (Doesn't fall in Range and Chidabasa)



- Adhishtanam of Chidabasa is chit - Original Consciousness, Consciousness never away from Reflected Consciousness.
- Original Consciousness knowledge always directly experienced.
- 1) Atma never outside range of Chidabasa
- 2) Original Consciousness need not come within range of Chidabasa for its illumination because Chidabasa is illumined by Original Consciousness.
- Original Consciousness is self evident - Always Moonlight illumines earth because earth falls within range of moonlight.
- Sun need not fall within range of moonlight.
- Sunlight not dependent on moonlight for its illumination.

How Atma Chaitanyam self evident, Ever experienced all the time?

- It is experienced as Aham the Self.

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 7]

Chidabasa also experienced as Aham :

- In 'Jivatma' there is mix of Chit and Chidabasa.
- Light of 1st lamp and Light of 2nd lamp both there.
- Ahamkara - Pramata = Chidabasa
- Chit part = Sakshi Atma
- Aham = Pramata and Atma
- To experience chit - Remove Chidabasa totally.
- Need to remove all 3 Sharirams to remove Chidabasa totally.
- Suppose we remove Sharira Trayam and Chidabasa and exist as Pure chit - it will be like stone.
- Stone has no Chidabasa.

If with both chit and Chidabasa	If both not these chit and Chidabasa	If only chit without Chidabasa
Will be Chetana and go for a walk	Chaitanyam all pervading no place where Chaitanyam Absent	Jadam

Law :

- Any object which has only chit without Chidabasa is Jada Padartha.
- Jada Padartha can't get Atma / Stone Knowledge and therefore not Aham Brahmasmi knowledge.

- It is impossible to experience pure chit, after elimination of Chidabasa.

Therefore doesn't exist logically :

- To get Atma Jnanam we should be Chetanam and to be Chetanam we should be mix of chit and Chidabasa.
- Being mix... Gain knowledge of pure chit by intellectually, separating chit from Chidabasa.

Very important :

Chit and Chidabasa :

- How do you separate in terms of understanding.
- When I find localisation; that limitation is attributed Chidabasa.
- I am sitting in Singapore / India / USA...
- Individuality / Finitude is attribute of Chidabasa.
- Minus finitude - Awareness is chit (Pure Consciousness)

Nearest possibility :

- In Jagrat and Svapna.
- Chidabasa plays prominent role - Chit is subdued.
- I am located entity in Jagrat and Svapna.
- Chidabasa Ahamkara Anubava in Jagrat and Svapna, Chit Pradhana when Reflected Medium is dissolved.

Localised Chidabasa dissolved :

- I am there but with resolved Chidabasa.
- Chit Pradhana Aham, Sakshi Pradhana Aham
- In sleep I don't have sense of location.
- Through Avastha Trayam - Bhagawan has given us experience of 2 Aham's.
- Ahamkara Pradhana Aham - Jagrat / Svapna
- Sakshi Pradhana Aham - Sushupti
- Based on that experience I have to differentiate chit and Chidabasa called Avastha Trayam Viveka.
- Discriminate and claim Sakshi as Aham To claim I must be in Jagrat Avastha can't claim Aham Sakshi in Sushupti.
- To know Sakshi Aham - I should be in Jagrat.
- To be Sakshi Aham should be in Sushupti.

I say Aham Brahmasmi in Jagrat :

- Both Chit and Chidabasa must be there.
- Baga Tyaga Lakshanaya... I should refer to chit part.
- I should say, "I am chit Rupaha Asmi".

Mind may go away :

- Chidabasa may go away I - Chit will continue.
- At that time I will not say I am chit.

- To say - Need Chidabasa
- To be chit - I don't need Chidabasa
- To claim chit - I require Chidabasa

Verse 41 :

नहि दीपान्तरापेक्षा यद्वदीपप्रकाशने ।
बोधस्यात्मस्वरूपत्वान्न बोधोऽन्यस्तथेष्यते ॥ ४१ ॥

Just as a second lamp is not necessary in order to illumine a lamp, so, a consciousness is not necessary to make known pure consciousness which is of the nature of the self. [Chapter 17 - Verse 41]

- Sakshi Chaitanya doesn't require Pratibasika Chaitanyam for its illumination.
- Sunlight doesn't require moonlight for its illumination.
- Original Consciousness doesn't require moonlight for its illumination.
- 2nd Lamp not required to illumine lamp.
- Similarly Atma Bimba Chaitanyam Original Consciousness.
- Adhishtanam of Reflected Consciousness - Pratibimba Chaitanyam - Both being Chaitanyam one doesn't depend on another 'Consciousness'
- Always self shining - Ever experiencing as I.
- Limitation belong to Reflected Consciousness
- Limitlessness belong to Original Consciousness.
- Panchadasi - During day sunlight.
- Spreads including wall - Samanya Prakasha.

- Take mirror and get reflection on wall, Direct patch of reflection on wall.
- On wall there is an area where there is reflected sunlight...
- Where there is reflected sunlight there is original sunlight also.
- Both there - Samanya Prakasha also there but can't identify.
- Other areas... only Samanya, If mirror removed, Vishesha Prakasha goes.
- Samanya diffused - Sunlight continues.
- When I am awake - Both Samanya and Vishesha Chaitanyam there.

Individual Bright :

- To experience Samanya Chaitanyam remove mirror / Dissolve mind.
- Won't say - I am so and so... closer to wood.
- During Jagrat / Svapna - Samanya and Vishesha - During Sushupti - Samanya alone is there - we have experienced both - Claim Samanya alone as my nature – Samanya Chaitanyam Aham Asmi.
- Use Vishesha Chaitanyam, don't claim as self.

Panchadasi : 8th Chapter :

- Kutastha Deepa Prakaranam...
- Technical chapter, Differentiates chit and Chidabasa - Must read and listen.

Verse 42 : Transcendental Nature :

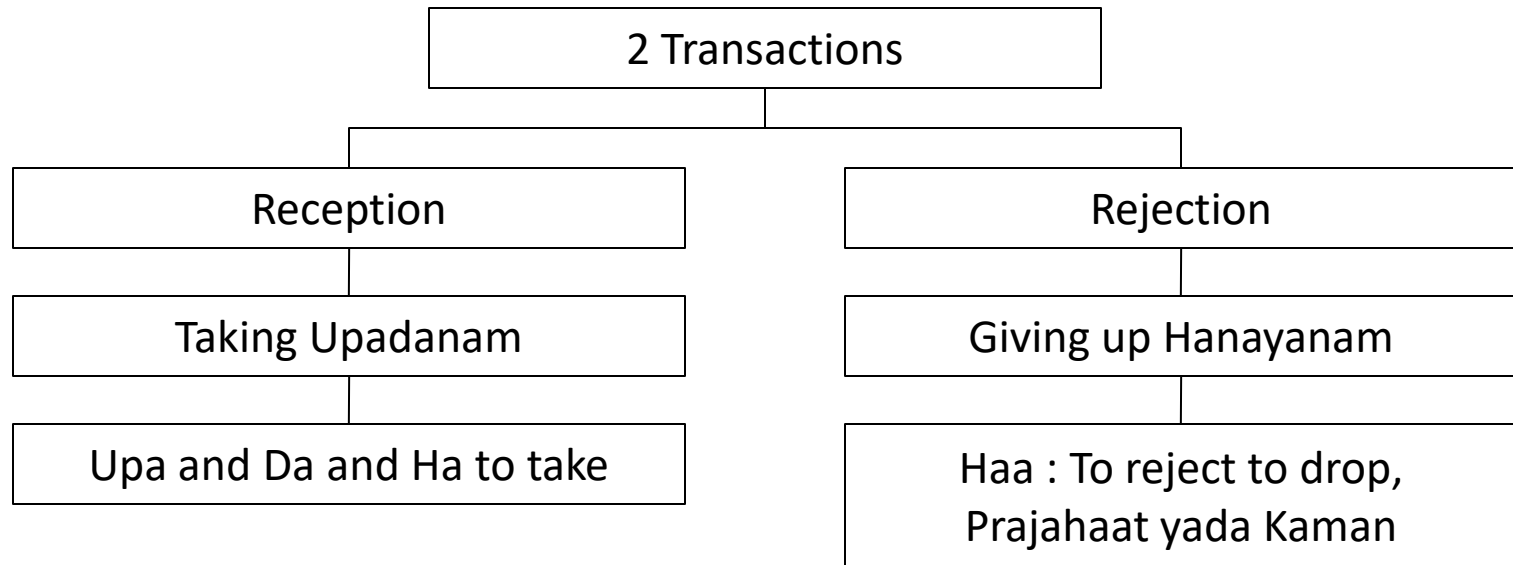
विषयत्वं विकारित्वं नानात्वं वा नहीष्यते ।
न हेयो नाप्युपादेय आत्मा नान्येन वा ततः ॥ ४२ ॥

The self is not an object (of knowledge). There is no change or Manyess in it. It is, therefore, capable of neither being accepted nor rejected by itself or by anyone else. [Chapter 17 - Verse 42]

- Beyond all transactions not available for transactions.

Original Consciousness - Sakshi - I :

- Transaction done by Chidabasa - Pramata / Prameya / Karta / Bokta interaction.



- Atma neither object of Upadanam or Hanam.
- Hano Pana Varjita - Lalita Sahasranama Heyo Pajata Varjita..
- Atma not object of reception or rejection.
- Atma not object of transaction for Anatma.

- Anatma can't take or reject Atma
As Anatma is Jadam - Like table

Can't take or Reject Anything

1) Can one Atma take Another Atma : 2) Can Atma take itself Subject / Object can never be identical - Therefore, always different from object - Atma can't be object of itself Kartru Karma Virodha Atma can't transact with itself 3) Anatma can't transact with Atma 4) Can one part of Atma interact with another Part Hand Scratches leg	- Atma Ekaha Advaitat - Eyes can't see itself - Phone can't ring its no - Finger can't touch itself - Tongue can't Taste itself - Subject / Object can't be one and same Anatma, Jadam - Atma has no Parts
--	---

- Atma has no hands / Legs - Avyavaharya Beyond transactions

7th Mantra - Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- Chidabasa - Empherical - Chit - Transcendental -

Chit - Avatara is Chidabasa :

- We are Atma - Taken Avatara as Chidabasa / Pramata and forgotten our original nature.
- Vishayatvam Nasti not object of anything.
- Neither object of another Atma or object of Anatma.

Vikaratvam Nasti :

- Atma has no Vikara by being object of transaction.

Nanatvam Nasti :

- No plurality to have subject / Object relationship.
- No objective status / No movement / No plurality / To have subject - Object division, Never acceptable for Original Consciousness.
- Therefore Neither available for reception / Rejection not for transaction.
- Therefore Science struggling to understand pure Consciousness.
- Can understand Empherical Chidabasa - All instruments function only within Empherical world.
- Original Consciousness ever inaccessible to science, Accessible to Vedanta.
- Vedanta reveals I Minus Knower, Status am pure Consciousness.
- Atma not available for others or itself for transactions because it is indivisible entity.

Chapter 17 - Verse 42:

विषयत्वं विकारित्वं नानात्वं वा नहीष्यते ।
न हेयो नाप्युपादेय आत्मा नान्येन वा ततः ॥ ४२ ॥

The self is not an object (of knowledge). There is no change or Manyness in it. It is, therefore, capable of neither being accepted nor rejected by itself or by anyone else. [Chapter 17 - Verse 42]

- By Right Self knowledge, Appreciate Atma as its nature.
- Yathartha Jnanam = Samyang Matihi = Right knowledge.

Way I Understand	Way object of Understanding is – Should tally
<ul style="list-style-type: none"> - Nature of Object outside - Rope 	<ul style="list-style-type: none"> - Prakaraha - Type of Knowledge - Rope Knowledge

- Prakaraha of knowledge should be as per Svarupam of object - Should tally.
- Prakaraha = Snake - Svarupa = Rope... divergence if it tally's Samyak Matihi



Nyaya Shastra Expression



Nature of Atma here = Right knowledge.

- Nanatvam - Not object of knowledge.
 - Not object of temporary experience(Flashy experience)
- Because it is Avishaya - No Vikara - No higher state of Consciousness / Lower state of Consciousness.
- Consciousness doesn't have higher / Lower state.
- If it has it will be subject to modification.
- Mind is knowledgeable - Higher state - Jnana Avastha
- Mind is not knowledgeable - Lower state of Ajnana Avastha.

Nanatvam - No plurality :

Sankhya / Yoga Nyaya / Vaiseshika / Purva Mimamsa :

- Each Atma all pervading and many Atmas
- Illogical / Non spiritual Atma.

Svetasvatara Upanishad : Atma Ekaha only

- How I experience plurality....
- Plurality is reflection - Chidabasa - One original Sun... Surya Sarva Loka Chakshu... because of this Atma.
- Transcends all transactions...
- Karma and Jnana Vyavahara's - Heyam / Anupadhayam Varjitaha.

Verse 43 :

सबाह्याभ्यन्तरोऽजीर्णो जन्ममृत्युजरातिगः ।
अहमात्मेति यो वेत्ति कुतोऽन्वेव बिभेति सः ॥ ४३ ॥

Why should a man have even the least fear who knows that he is the self comprising the interior and exterior, beyond birth, decay, death and old age?[Chapter 17 - Verse 43]

- Transcendental Atma – Transcends Time / Space
- Science functions only in Time / Space - co-ordination.
- Jara Mrityu Jara - Ateeta - Vikaritvam Nasti
- Ajeernaha... No wear and tear - Subject to change. Parinama Rahitaha.

What is utility of Atma? Beyond Time / Space?

- Screen - Not hero / Heroine
 - No role playing for Atma
 - Can't remove screen, Transcends transaction, but without Atma - No transaction possible
- Atma is screen where all transactions go on, Itself beyond transaction.

Dream - Waker :

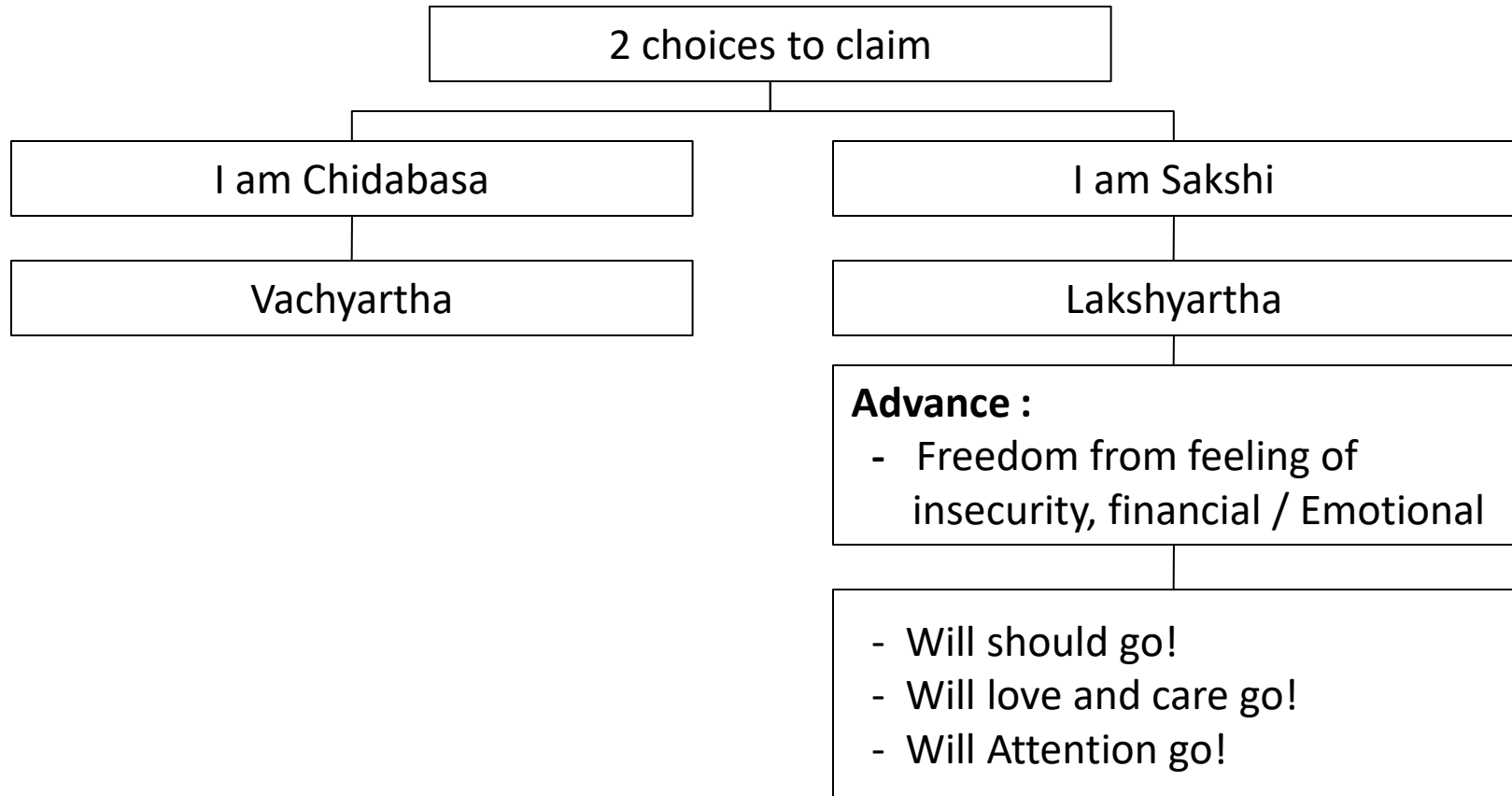
- Lying on bed fast asleep is screen for dreams Vyavahara.
- Body doesn't play role in dream
- Waker plays no role
- Without waker, dreams can't survive
- Waker is screen on which dream activity Drama goes on and resolves.
- Similarly Atma is screen on which waking, activity / Drama goes in / Rises and Resolves, Srishti / Sthithi / Laya Karanam
- Sabahya Aabyantara - Connected to external and internal world.
- Atma is Associated with external world as Adhara / Satta Sphurti Pradhanamatrena.
- Paramartika Chaitanya Adhishtanatvena Atma is everywhere.
- Waker is there in every dream object as Adhishtanam.
- If dreamer tries to contact waker with lot of struggle - Dreamer can never contact.
- Dream possible because of forgetfulness of waker.
- Moment you contact waker, dream goes away.
- Sabayantarabyeha - Favourite expression from Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Sneha wonderful Atma is my nature, Atma Aham Asmi.
- Above mentioned Atma, I am.
- I = Abhasa Chaitanyam - Chidabasa, Original Consciousness = Chit.
- Both Integrally together.



Constant Bayam :

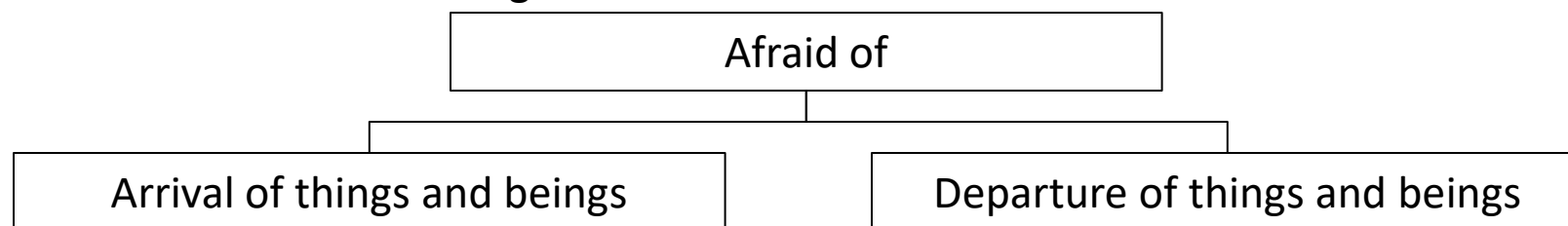
- Clinging to relation, more out of fear.

Fear expresses as attachment :

- Fear, attachment, anger - Go together
Veetha, Raga, Baya, Krodha
- All 3 will be there as long as I am individual Chidabasa / Karta / Bokta / Pramata.
- When I raise my level, as I am chit, Akarta / Abokta / Apramata....
- Then above anxiety, tension, stress - will drop.
- 20 Minutes - Meditation - Temporary relief.
- Permanent freedom from anxiety, only by this knowledge.

Verse 43 :

- From which source we get fear.



Wise gets : Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

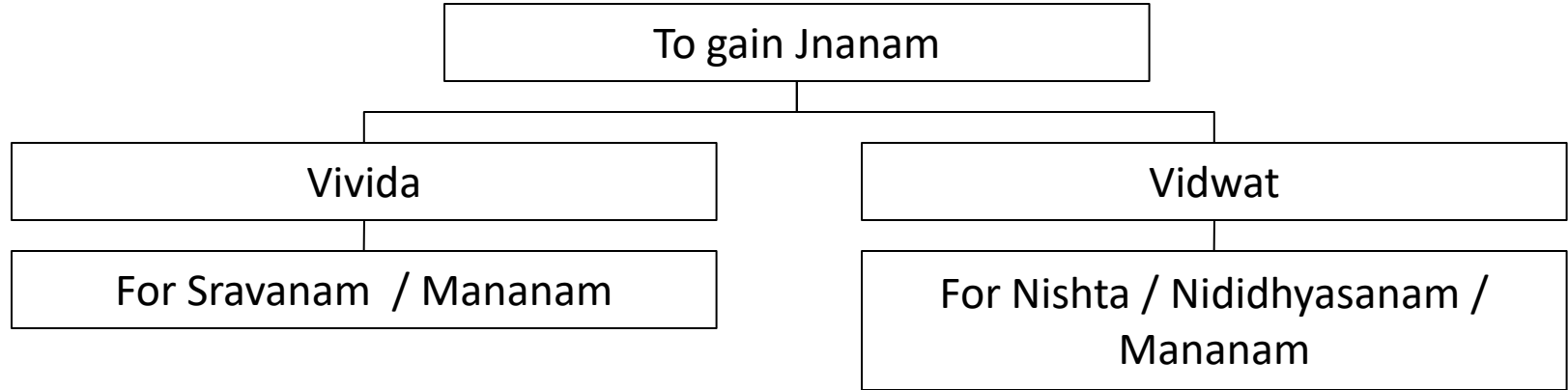
- Abayam Pratishta Nivartante...

Verse 44 :

प्रागेवैतद्विधेः कर्म वर्णित्वादेरपोहनात् ।
तदस्थूलादिशास्त्रेभ्यस्तत्त्वमेवेति निश्चयात् ॥ ४४ ॥

It is only before the negation of the idea of caste etc. On the evidence of the Sruti 'Not Large', the ascertainment of the nature of the self, on the authority of the sentence 'Thou Art that', and before the demonstration of the self (to one), on the part of (The knowledge portion of) the Vedas, that Vedic actions are to be performed (And not afterwards). [Chapter 17 - Verse 44]

- Sanyasa... to gain Jnanam and Nishta.



- Veidica karma plays role before Sravanam / Mananam / Nididhyasanam - For Chitta Shudhi.
- After preparation give up Veidica karmas - Only by Sanyasa - During Shankara's times.

Before Jnana Yoga :

- Veidica Pradhana life

Gita :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६.३ ॥

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

- Activities should increase till Chitta Shudhi...
- After Chitta Shudhi - Reduce activities and attend class.

Jnanam Khanda :

After knowledge told :

- You are Anartha Atma.
- Rituals karmas - As per Varna / Ashrama
 - For worldly employment Varna (Brahmana, Kshatriya) / Ashrama not required (Brahmachari Vanas Prasta)

Jnana Khanda / Karma Khanda - Diagonally opposite :

- Vedanta negates - 4 Ashramas / 4 Varna status of individual.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदवशरः, गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्षुष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्,
न तदज्ञाति किञ्चन, न तदज्ञाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ, gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahasvamadīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamaṅgamacakṣuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhamamātramanantaramabāhyam,
na tadaśnāti kiṃcana, na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- Asthulam / Alohitam - 23 words, 23 attributes - Male / Female.
- You are beyond 23 - Varna - Ashrama Ateetam
- Brahman is Ateeta... and that Brahman you are... Kartru Buddhi to Akartru / Abokta / Apramata.
- I Belong to them - They belong to me
- Transcend Ahamkara / Mamakara
- No-one belongs to me - Ahamkara
- No-one to whom I belong - Mamakara

Mandukya Upanishad : Abaye baya Darshana :

- Sanyasa = Transcending all people / Relation = Abayam but for normal people its Bayam.

Verse 45 :

पूर्वदेहपरित्यागे जात्यादीनां प्रहाणतः ।
देहस्यैव तु जात्यादिस्तस्याप्येवं ह्यनात्मता ॥ ४५ ॥

Caste etc. Given up with the giving up of the previous body do belong to the body only and not to the self. For the very same reason of being perishable the body is also not the self. [Chapter 17 - Verse 45]

- Anatma attributes belong to body - Deha Abhimana.
- Kshatriya / Brahmana belong to body
- Body goes - Attributes go, Male / Female go, No gender for Atma.
- Anvaya Vyatireka - Co-presence / Co-absence
- Body is there - Gender is there
- Body is gone - Gender is gone

Atma is Varna Ashrama Ateeta :

- Sandhya Vandhanam / Agnihotram replaced by 'Nididhyasanam'
- Body and Attributes belong to Dharmi Substance and Dharma Adhyasa Negated



Is Anatma - Subject to Arrival / Departure, i am Akarta / Abokta / Atma Asmi.

Verse 45 :

पूर्वदेहपरित्यागे जात्यादीनां प्रहाणतः ।
देहस्यैव तु जात्यादिस्तस्याप्येवं ह्यनात्मता ॥ ४.५ ॥

Caste etc. Given up with the giving up of the previous body do belong to the body only and not to the self. For the very same reason of being perishable the body is also not the self. [Chapter 17 - Verse 45]

- Veidica Karma can't go with Atma Jnanam, because basis of Jnanam and karma are different.

Karma	Jnanam
<ul style="list-style-type: none"> - Based on Varna / Ashrama - Sthula Sharira Deha Abhimana - Deha Abhimana Based on Avidya / Ignorance - Karma thrives on Avidya - Jnanam for Vidya Utpatti 	<ul style="list-style-type: none"> - Based on Vidya - Don't give Predominance to Karma - Otherwise will have mutual cancellation <p>6th Chapter - Gita :</p> <ul style="list-style-type: none"> - Arurukshor Munir Yogam..... <p>Karma Yoga :</p> <ul style="list-style-type: none"> - To Develop Sadhana Chatushtaya Sampatti for Vividisa Utpatti, develop desire for Jnanam

Gita :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६.३ ॥

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

Verse 44 :

- Karma yoga - Upto Sadhana Chatushtaya Sampatti :
- Karma reduction leads to Kartrutvam reduction, which leads to Akatrutva Nishta.
- Karma based on Deha Abhimana.
- Varna, Ashrama not intrinsic.

Verse 45 :

- Maleness belongs to body - Not to Jiva

Katho Upanishad :

- Yo Na Manye Brabandate.... Next birth... Animal / Plant possible
- Body incidental
- Attribute, incidental

My Nature :

- Adveshyam Avarnam - Tad Pari Pada

Ashrama - Sanyasi :

- Formal renunciation of Vedic ritual.

Laukika Sanyasa : informal /

- Abhimana means identification - Body / Mind sense organs - Dharma and dharma Identifications / Abhimana's.
- Express in form of Ahamkara and Mamakara.
- That is me = Ahamkara
- Body is me = Mamakara

- This person is my father / My daughter = Mamakara somebody belongs to me = Mamakara.
- I belong to... Ahamkara

Gita introduction Shankara :

- Aham Esham, mama etc...
- They belong to me - I belong to them.
- Sense of belonging and need to belonging to some group Institution - very powerful = Samsara.
- Member of Chinmaya... Puffed up feeling.
- Strong need for Sangha = Antivedantic

Teaching : Brihadaranyaka Upanishad :

- Train mind to give up Ahamkara and Mamakara, People want to be missed.
- Need to be wanted - is Ananda - Someone asking phone no - Ananda.

Jnani does not feel need :

- Crystallised / Reinforced Avidya = Mine / Aham, Until ego / Fruit matures - Requires nurturing.
- Ego matures through relationships and Later by dropping itself like fruit - Drop skin - Mango requires tree for ripening and then naturally drops it.

1st :

- Maturity thru relations - Grihasta and then dropping relations is Sanyasa.
- Give up later by discovering higher I - Atma Asanga - Paramartika. Called Atma Jnanam.

Chandogyo Upanishad :

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य
व्रजतो यतर एतदुप-निषदो भविष्यन्ति देवा वासुरा
वा ते पराभविष्यन्तीति स ह शान्तहृदय
एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं
प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह
महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ४

Tau hanviksya prajapatiruvacanupalabhyatmanamananuvidya
vrajatah yatara etadupanisado bhavisyanti deva vasura va, te
parabhavisyantiti.
sa ha santahrdaya eva virocana 'suranjagama.
tebhyo haitamupanisadam provaca - atmaiveha
mahayya atma paricarya atmanameveha
mahayannatmanam paricarannubhau lokavavapnotiman
camun ceti || 4 ||

Seeing them leave, Prajapati said to himself: 'They are going without realizing or knowing anything about the self. Anyone among them, whether a god or a demon, who will understand the teaching this way [Thinking the body to be the self] will be lost'. Virocana, the king of the demons, went back to the demons happy in mind and explained to them the Upanishad: 'The body is the self, and in this world it should be worshipped and taken care of. If the body is worshipped and well taken care of in this world, one attains both this world and the next'. [8 - 8 - 4]

तस्मादप्यद्येहाददानमश्रद्धानमयजमानमाहुरासुरो
बतेत्यसुराणां ह्येषोपनि- षत्प्रेतस्य शरीरं भिक्षया
वसनेनालंकारेणेति संस्कुर्वन्त्येतेन ह्यमुं लोकं जे-
ष्यन्तो मन्यन्ते ५

Tasmadapyadyehadadanamasraddadhanamayajamanamahuh
asuro batetyasuranam hyesopanizatpretasya sariram bhiksaya
vasanenalankareneti samskurvantyetena hyamum lokam jesyanto
manyante. ityastamah Khandah. || 5 ||

This is why in this world even today people say, 'Oh, he is a demon', if that person is devoid of the feeling of charity, has no respect for others, and never cares to perform a sacrifice, because the demons have the idea that the body is the self. When a person dies they decorate the body with all kinds of offerings, new clothes, and Jewellery, for they think that by this, the person will conquer the other world. [8 - 8 - 4]

Deva Raj	Asura raj
Indra	Virochana

- Both go to Brahma to learn Vedanta.

Step by step learning :

- Annamaya...
- Vishwa - Sthula Abhimana
- Virocana Mistook teaching - Because Guru of Sthula Sharira in Asura Loka Taught.
- Asuravamsa Upanishad -
- Give up Aham / Mamakara - Asura

Verse 46 :

ममाहं चेत्यतोऽविद्या शरीरादिष्वनात्मसु ।
आत्मज्ञानेन हेया स्यादसुराणामिति श्रुतेः ॥ ४६ ॥

The conceptions of 'me' and 'mine' with regard to the non-self, the body etc., are due to ignorance and should be renounced by means of self-knowledge as there is the Sruti 'of the Asuras'. [Chapter 17 - Verse 46]

Deha Abhimana renunciation is called Sanyasa

Vividisha

- To learn to drop Deha Abhimana through - Sravanam / Mananam
- Karmas irrelevant

Vidwat

- For 'Nididhyasanam'
- Given up Deha Abhimana because of knowledge Aham Asanga Atma Asmi
- Karmas irrelevant

Sanyasi :

- Has spiritual impurity - No Aschanchan - Therefore going on pilgrimage for his cremation no Aschanchan
- Knowledge and Karma don't go together.

Verse 47 :

दशाहाशौचकार्याणां पारिव्राज्ये निवर्तनम् ।
यथा, ज्ञानस्य संप्राप्तौ तद्वज्जात्यादिकर्मणाम् ॥ ४७ ॥

Just as the duty of observing defilement for ten days (Following child birth or the death of a Kinsman) is refrained from when one becomes a wandering religious mendicant; so, the duties belonging to particular castes etc, come to an end when right knowledge is Achieved.
[Chapter 17 - Verse 47]

- Karmas are expression of Kama, Kamas are expression of Agyanam.
- Agyana - Kama - karma - One unit - Go together.

- I am doing for my sake / For others sake, Ahamkara / Mamakara based Karma.

In Jnanam :

- Nobody belongs to him - Brahman
- Everybody belongs to him - Ishvara
- No problem Either way - No Parihara

4 Stages : Brihadaranyaka Upanishad :

- Sayatha Kamo Bavati...
- Ignorance leads to desire → Sankalpa → Karma - Phalam



Foundation / Agyanam

Verse 48 :

यत्कामस्तत्क्रतुर्भूत्वा कृतं त्वज्ञः प्रपद्यते ।
यदा स्वात्मदृशः कामाः प्रमुच्यन्तेऽमृतस्तदा ॥ ४८ ॥

A Man of ignorance reaps the results of those actions done according to particular desires followed by Particular determinations. But when the desires of a man of self-knowledge vanish he becomes immortal. [Chapter 17 - Verse 48]

- When person is Atma Drk, desires are given up.

Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Total Trupti - Amrutaha - immortal freed from Punarapi Jananam.
- Jnanam and Karma opposed to each other.

Equal importance - Sama Samuchhaya :

Example :

- Simultaneously can't wash plate and serve food, Need krama Samuchhaya.
- 1st Karma, then Jnanam - Graded.

Verse 49 - Technical :

आत्मरूपविधेः कार्यं क्रियादिभ्यो निवर्तनम् ।
न साध्यं साधनं वाऽऽत्मा नित्यतृप्तः स्मृतेर्मतः ॥ ४९ ॥

The outcome of the ascertainment of the real nature of the self is cessation from actions etc. The self is neither an end nor a means. It is, according to the Smriti, eternally contented. [Chapter 17 - Verse 49]

In Karma field :

- Person after Sadhana(Means) / Sadhyam(End)

House	Money	Job - Money	Degree
Sadhyam	Sadhana	Sadhyam	Sadhana

- Life becomes running after Sadhana / Sadhyam field.
- Moksha - Siddam - Sadhana / Sadhya, Vilakshanam
- Both Sadhana / Sadhyam are other than you

Moksha :

- You = Siddham = outside field of Sadhana / Sadhyam

Logic :

- Karma deals with Sadhana / Sadhyam

Moksha :

- Already accomplished - My nature
- Jnanam field = Siddha Vishaya... (Very good Analysis)
- (Don't mix karma and Jnanam) Now clear.

Verse 49 :

आत्मरूपविधेः कार्यं क्रियादिभ्यो निवर्तनम् ।
न साध्यं साधनं वाऽऽत्मा नित्यतृप्तः स्मृतेर्मतः ॥ ४९ ॥

The outcome of the ascertainment of the real nature of the self is cessation from actions etc. The self is neither an end nor a means. It is, according to the Smriti, eternally contented. [Chapter 17 - Verse 49]

- Moksha = Siddha Vishaya - Sadhana Sadhya Vilakshana = Jnana Svarupa - Verse 22 - 84
- Karma = Sadhana - Sadhyam
- Atma Jnanam = Direct means for Moksha / Liberation, I am not karta but Sakshi.

If person thinks :

- Attained Jnanam - No benefit of liberation.

Problem : During Sravanam :

- 'I' (Sakshi) am free, Sakshi - Jnanam.

Out of class :

- I = Ego = Sthula / Sukshma / Karana Shariram, husband I / boss i / Limited I

Subconscious mind	Conscious mind during Sravanam
Ego – Ruling	Atma

- Teaching must sink into subconscious mind, During Vyavahara meaning of I must be clear, Need not be expressed outside.

Jnana Nishta :

- Effortless availability of knowledge when required during unfavourable experiences / accessibility.

How to gain Jnana Nishta :

- 'Nididhyasanam' alone will help to make Jnanam efficacious / Utility improved, by dwelling upon teaching - Refute other system.

Some say :

- Veidica karmas make Jnanam powerful.

Gita :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'wise' [Chapter 18 - Verse 5]

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

Boosts :

- Secret of Jnana karma Samuchaya Vada...
- Karma will not reinforce knowledge, will only invoke Ahamkara more.
- Laukika / Veidica karma - Involves Ahamkara Based on Varna / Ashrama / Designation / Brahmana / Grihasta - Abhimana.
- Promotes Ahamkara - Presupposes I am karta.

Jnanam Promotes :

- Kartrutva Tyaga, Varna Ashrama Tyaga..
- Functions in diagonally opposite way.
- Therefore can't reinforce Jnanam with karma.

Verse 49 :

- Karma relevant when turned towards Anatma.
- I am doer idea... withdrawn from karma is consequence.
- When I begin Vedanta, Running after Sadhana / Sadhyam, Means - ends.

Atma - Siddaha - Aham Asmi :

- Karma Khanda has nothing to do with Atma
- Japam - Has no Prayojanam
- Karma - Svarga Sadhyam
- Upasana - Brahman Loka Sadhyam
- Karma Khanda has no role in Jnanam and Jnana Nishta relevant till Sadhana Chatushtaya Sampatti - Nitya trupta Drk.

Verse 50 :

उत्पाद्याप्यविकार्याणि संस्कार्य च क्रियाफलम् ।
नातोऽन्यत्कर्मणा कार्यं त्यजेत्तस्मात्ससाधनम् ॥ ५० ॥

Four things only are the results of actions Viz., the production, acquisition, transformation and purification, of something. They produce no other results. All actions with their accessories should, therefore, be given up. [Chapter 17 - Verse 50]

- Karma Khanda has no relevance w.r.t. Moksha - It is useful for Chitta Shudhi.

4 Results that Karma Khanda can give :

- Utpatti / Aapti / Samskara / Vikara

Utpatti :

- Generation / Producing - Crops, working in field... Factory manufactures products, Lunch is produced - Utpatti - process.
- What result - Utpadhyam - produce.

Aapti :

- Reaching / Attaining / Going to office... To reach destination.
- Travel is karma - Don't produce Mumbai but reach destination.

Modification :

- Lump of gold converted to ornaments.
- Modification of one material to another is Vikara.

Samskara :

- Purification / Refinement etc, Water purified by process.
- Prayaschitta karma ritual - Purification to remove Papam.
- Production / Reaching / Modification / Purification.

Result is :

- Utpadyam / Aptyam / Samskaram / Vikaryam.
- 4 Processes / 4 Results Chathur Vidha Phalam.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Brahma Sutra - 4th Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanishads), (It) being the object of their fullest import. [I – I – 4]

- Moksha = Brahman = Not result of production / Purification / Reaching / Modification.

Siddha Vastu = Moksha :

- If you try to attain Siddha Atma - It will become Sadhyam, It is our Svarupam.
- Jnana Nishta requires reduction of karma and promotion of Atma Dhyanam.
- Technical reason for Sanyasa To give up Laukika karmas, only Retirement - No Sanyasi required.

Rituals :

- If not, technically left through Sanyasa ritual, it gathers Pratyavaya Papam.
- Moksha not produced - Because it is Nityaha eternal
- Moksha not reached - Because it is Sarvagataha all pervading.
- Nityatvat - Na Upadyam
- Sarvagatatvat - Na Aapyam
- 'Jivatma' not modifiable - By Acharya - Brahman not available for modification – Nirvikaratvat.
- Not attained through purification - It is Nitya Shuddhahatvat... Na Samskaryam
Moksha = Nature of Atma.
- Atma or its nature of Moksha is not Chaturvidha Phalam.
- Karma deals with Chaturvidha Phalam, Moksha is Chaturvidha Phala Vilakshanam(Outside)

- “Jnanam and Jnana Nishta require Nididhyasanam, not Karma”
- Moksha nothing to do with 4 karma Phalams - Karma involves Varna - Ashrama - Deha Abhimana.

Sadhana Chatushtaya Sampatti	Ashrama / Varna
Condition for Vedanta Jnanam	Condition for Veidica Karma ↑ Poona / Marriage

New title :

- 1 Grihasta / 2 Dvija / 3 Aahita Agni } 3 Titles required for some rituals

Verse 51 and 52:

तापान्तत्वादनित्यत्वादात्मार्थत्वाच्च या बहिः ।
संहृत्यात्मनि तां प्रीतिं सत्यार्थी गुरुमाश्रयेत् ॥ ५१ ॥
शान्तं प्राज्ञं तथा मुक्तं निष्क्रियं ब्रह्मणि स्थितम् ।
श्रुतेराचार्यवान्वेद तद्विद्धीति स्मृतेस्तथा ॥ ५२ ॥

One desirous of attaining truth should withdraw into the self the love that he has for external persons or things. For this love, secondary to that for the self, is evanescent and entails pain. He then should take refuge in a teacher, a knower of Brahman, who is tranquil, free, bereft of actions and established in Brahman as the Sruti and Smriti say, “One having a teacher knows” and “Know that”. [Chapter 17 - Verse 51 and 52]

- Digest food only after eating, ‘Nididhyasanam’ only after Jnanam.

Whatever is conditional is not real - Not lasting :

- I Love you - If you give money
- I Don't love you - If you don't give money
- Love for person's money.
- Whatever is conditional is not real and not lasting.
- I love you if you give money and not love for person's money.

Depending on unreal is risky :

2) Anatma Preethi is Anityam :

- Doesn't last longer.
- When conditions unfavourable, love goes away.

Tapa Antatvat :

- Worldly attachments ends in Tapam / Dukham.

Gita :

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them.
[Chapter 5 – Verse 22]

- Ends in Sorrow.

Turn Anatma Preethi to Atma Preethi :

- All your love for world - Hand to Atma

Bagavatam : Hand over to Bhagawan

- Neither have Raga / Dvesha for world.
- Develop Preethi / Raga to Atma = Mumukshutvam.
- Direct worldly love to Godly divine love, Go to guru to discover Atma.

Verse 22 - 84 :

- Jnana Svarupam

Verse 43 :

- I am different from Shariram and Avastha Trayam, then free from source of insecurity.
- Bibeti = Fear / Bayam

Why no insecurity?

- All sources of fear are fear because, they affect Sthula / Sukshma / Karana Shariram.
- World and Sharira Trayam = Anatma “Anatma can hurt Anatma”
- If I am Sharira Trayam, then afraid of Prapancha Trayam - Material in nature.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- As Vishwa / Teijasa / Pragyam... I can't come out of fear.

Who is out of fear?

- One who knows - Nantap Pragyam... (Mandukya Upanishad - Mantra7)
- Know Atma by Jnana Khanda... which reveals, Turiya and be free from Bayam = Jeevan Mukti = Freedom from insecurity.
- Take it / Use it / Grow out of it.

Gita - 3rd Chapter :

- = Veda Purva Baga
- Sadhana Chatushtaya Sampatti = Get sufficient Maturity / Grow out of it, Develop Vairagyam with Karma Khanda.
- Dealing with Anatma - Anitya Vastu... Sadhana - Sadhya Vastu...
- Relying on Anatma for fulfilment, Change dependence from Anatma to Atma.
- Done strong emotional dependence through Karma Khanda.
- Know limitation of Anatma Preethi, Risks involved in Total trust or attachment in Anatma - Limitation = Verse 51.
- Tapa Tattwa / Anityatvat / Anartatvat - Love towards external factors / Anatma is conditional love.
- I love others or others love me is conditional, minus conditions, love goes away.
- Conditional = Anityam - Temporary.

Logic :

- When condition gone, love goes... As long as Contributory / Productive member of family, Answer door bell, will ask :

How are you?

- If not productive, only takes things - Burden - Revealed by Shankara 1200 years ago.
- Support from Anatma - Conditional - Anitya Leads to emotional pain / Sorrow.
- When trust goes, Ananda from bond / Trust / Reliance dries up.

Gita :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (Kshema).
[Chapter 9 - Verse 22]

- Bhagawan your security.

Vedanta :

- Bhagawan resides in me in form of Atma.

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in the hearts of all beings, O Arjuna, Causing all beings, by His illusive power to revolve, as if Mounted on a Machine. [Chapter 18 - Verse 61]

- Learn to trust more and more in Atma, withdraw trust from Anatma.

Say outwardly : I count on you

- Inside keep only Bhagawan, Paramatma / Ishvara / Eternally, reliable.
- No competition for Atma - Everyone has Atma inside

Verse 52 - Qualification of Guru :

- Shantam / Tranquil - Has inner poise.
- Doesn't have support from external world.
- Free from external emotional disturbances.
- One who is emotionally self sufficient, On his own feet is Mukta.
- Gath Sanyasi Jnanena...

Nishkriya :

- No struggle in life - Not seeking fulfilment in activities.
- Trying to be someone different from one in present condition, want new status.
- Phd ! / Parent /... Life is constant struggle to transform me.
- Mukti = I am comfortable with myself.
= I am OK - Nishkriyam

Srotria / Brahman Nishta :

- Abiding in knowledge that I am Brahman = Guru.
- Not losing sight of knowledge in worldly transaction.

Pashyan / Srinvan :

- No forgetfulness of higher nature / Sakshi / Chit.
- When my lower nature Ahamkara / Chidabasa is active.
- My ego doesn't permit me to do Namaskara.

Verse 53 :

स गुरुस्तारयेद्युक्तं शिष्यं शिष्यगुणान्वितम् ।
ब्रह्मविद्याप्लवेनाशु स्वान्तध्वान्तमहोदधिम् ॥ ५३ ॥

That teacher should immediately take the disciple in the boat of the knowledge of Brahman across the great ocean of darkness which is within him the disciple who is of a one-pointed mind and endowed with the qualities of a (True) Disciple. [Chapter 17 - Verse 53]

- Guru takes disciple across ocean of ignorance / Darkness / Tamas.
- Ignorance is in Antahkarana / Mind - which is a vast ocean.
- Brahmacharyam is the boat used for crossing ignorance.

How he gives vidya : by verbal communication

Gita - Chapter 13 :

अमानिब्रमदम्भिब्रमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control... [Chapter 13 - Verse 8]

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९ ॥

Indifference to the objects of the senses and also, absence of egoism, perception of (or reflection upon) Evils in birth, death, old age, sickness and pain.. [Chapter 13 - Verse 9]

Gita :

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

Non-attachment; non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 - Verse 10]

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११ ॥

Unswerving devotion unto me, by the yoga of non-separation, resorting to solitary places, distaste for the society of men...[Chapter 13 - Verse 11]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतो ऽन्यथा ॥ १३-१२ ॥

Constancy in self-knowledge, perception of the end of true knowledge - This is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

Gita - Chapter 16:

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

The Blessed lord Said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, Sacrifice, study of the Shastras and Straightforwardness... [Chapter 16 - Verse 1]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness... [Chapter 16 - Verse 2]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६-३ ॥

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride - These belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

Gita :

- Chapter 13 - 8 to 12 - Amanitva - 20 qualities
- Chapter 16 - 1 to 3 - Abayam - 26 qualities

“Gita :

- Fundamental text “ - Study 1st, Others - Later.

Verse 54 - How Guru teaches :

दृष्टिः स्पृष्टिः श्रुतिर्घ्रातिर्मतिर्विज्ञातिरेव च ।
शक्त्योऽन्याश्च भिद्यन्ते चिद्रूपत्वेऽप्युपाधिभिः ॥ ५४ ॥

The powers of seeing, touching, hearing, smelling thinking, knowing and so on, though of the nature of pure consciousness, differ on account of Adjuncts.
[Chapter 17 - Verse 54]

- I am not body / Mind / Sense organs / But am Chaitanya Tattvam - Pure ‘Consciousness’.
- If I don’t have desire for Moksha and have Preethi for Anatma.

What to do ?

- Understand why Anatma / Preethi - Risky.

1) Anantatvat :

- Motivated by selfishness
- Love for anything else is because of love for myself.
- Love for others - Born out of love for oneself.
- Love something as long as it is favourable to me.

- If unfavourable - Get out of that - Objects I try to dispose.
- It should go or I should go...
- Relations people drop...
- I love you then I allow you.
- Any love is self love - “condition “
- My love unconditional and others love conditional, Whatever is conditional is unreal.

What is ‘Consciousness’ ?

Meditate :

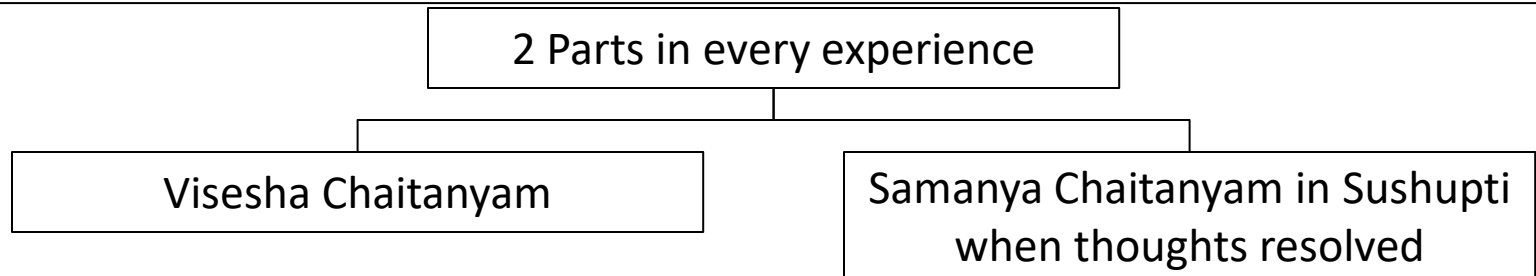
- 5 Points in subtle way, with reference to experiences...
- Analyse Rasa / Sukha / Dukha / Jnanam and arrive at same ‘Consciousness’

Panchadasi - 1st Chapter :

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संविदैकरूप्यान्न भिद्यते ॥३॥

Sabda sparsa dayo vedya vaici tryaj jagare prthak, tato
vibhakta tat samvit aikarupyanna bhidyate (3)

The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because of its homogeneity. [Chapter 1 – Verse 3]



- Without mental thoughts, we can't experience, including my words / Talk -Chitta Parinama.

Modification in mind = Thought :

- Thought by itself is inert - Not experience.
- It is part of inert mind. Just as wave is part of mind lake, Mind lake has thought wave.
- If mind is inert, thoughts are inert, Mind - Product of Panchabutas - Jadam.
- Thought by itself can never become experience.
- Happiness thought and Consciousness = Happiness experience.

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
 तस्माद्वा एतस्माद्विज्ञानमयात् ।
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
 तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
 tasmadva etasmadvijnanamayat,
 anyo'ntara atmanandamayah, tenaisa purnah,
 sa va esa purusavidha eva, tasya purusavidhatam,
 anvayam purusavidhah, tasya priyameva sirah,
 modo daksinah paksah, pramoda uttarah paksah,
 ananda atma, brahma puccham pratistha,
 tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Priya / Modah / Pramodah are thoughts.

Pillar thought generated	Consciousness	Pillar experience
Vritti	Chaitanyam	Visesha Jnanam / Anubavaha

- Consciousness - we experience along with thought - Full day.

Mistake / Blunder :

- ‘Consciousness’ always associated with thought, We think Chaitanya is integral part of thought.

Consciousness :

- 1) Not part / Product / Property of thought.
- 2) Independent entity which pervades / illuminates / Enlivens thought - Makes item experienced.
- 3) Not limited by boundary of thought - Extends beyond thought.
- 4) Survives even after all thoughts are resolved
- 5) Surviving ‘Consciousness’ is not accessible for transaction because medium of thought / Transaction is not there.

Lecture 140

Verse 51 :

- Seeker of truth of oneself / world / Lord - Approaches Guru...

Guru :

- Truth is one which is truth of 3, Jiva / Jagat / Ishvara = Nirguna Brahman.

Verse 54 - Condensed teaching of Guru :

- Repetition necessary - Not Punarukti Dosha - its reinforcement.
- Atma is 'Consciousness' - Associated with Body, not part of body in and through body.
- We take cognition / Knowledge here for analysis.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

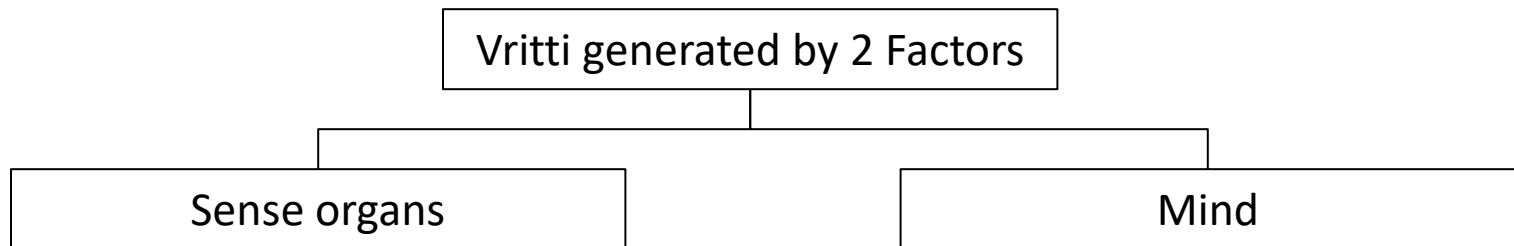
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- Atma available in experience.
- Don't require special / Specific experience of Atma, Experienced in Shabda / Rupa / Rasa / Jnanam...
- Specific experience is called Vishesha Jnanam.
- There is common 'Consciousness' - Samanya Jnanam in every Vishesha Jnanam.

- Vishesha Jnanam Minus Vishesha = Samanya Jnanam 'Consciousness'.
- Specific experience minus specific attributes = Samanya / General Consciousness.
- Every Vishesha Jnanam has 2 parts.

Samanya Chaitanyam	Specific Vishesha
<ul style="list-style-type: none"> - Attributes 'Consciousness' doesn't illumine any object - It is Directionless 'Consciousness' 	<ul style="list-style-type: none"> - Thought Vritti

- General 'Consciousness' as in sleep... has no direction.



When ears are functioning :

- Speech goes through ear and allows sound to pass through(Enters Mind)
- Sense organs co-operated by mind generates thoughts.
- Shabda / Sparsha / Rupa... Enter through sense organs into mind and Generates Vritti's.

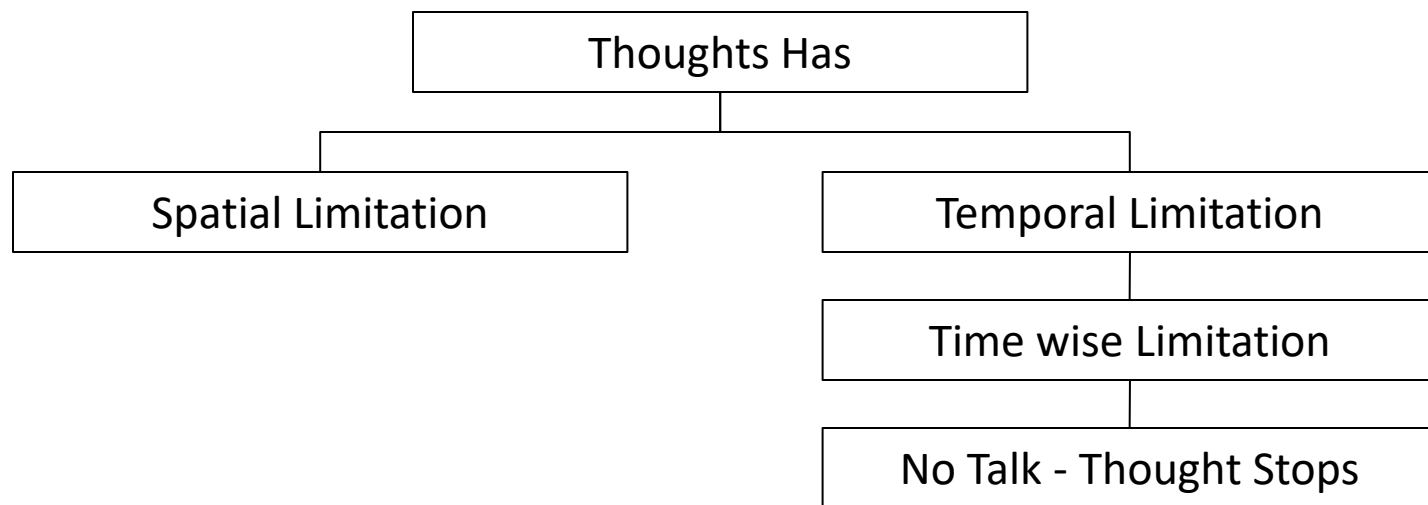
- Mind and Eye → Rupa Vritti
- Mind and skin → Sparsha Vritti
- Mind and ears → Shabda Vritti
- Mind and nose → Rasa Vritti
- When thoughts don't rise, 'Consciousness' remains.

General unidirectional - Samanya :

- Nirvisesha - Nirupadhika Chaitanyam
- Unconditional / Unspecified / Unidirectional / Uncrystalised 'Consciousness'.
- When Vritti's generated, Consciousness - Becomes an experience.
- Samanya Jnanam crystallises to Vishesha Jnanam called as thrilling experience of music / Himalayas / Etc.
- Every experience has Samanya Chaitanyam.
- Specific experience minus thought = Samanya Chaitanyam.

Stop listening :

- No Vishesha Jnanam
- No specific experience - Then not blank out.
- What left is - Samanya Chaitanyam
- Vritti comes - it becomes Vishesha Jnanam
- When Vritti goes, Samanya Jnanam remains - That is real 'I'
- Size - Belongs to thought.



- Both not there for Samanya Chaitanyam.
- In inert box, Samanya Chaitanyam is there Experience requires Vritti - Mind.
- Vishesha Chaitanyam requires mind and thought, I am all Pervading Samanya Chaitanyam.

Apply 5 principles to thought :

Consciousness :

- Not Part / Product... Etc
- I am nature of Consciousness / Pure Consciousness.
- Nature of pure Consciousness - without any particular Knowledge as it Obtains in Sushupti Avastha
- I am pure 'Consciousness' - without any particular knowledge - My Svarupa.
- When thoughts arise, I become endowed with faculty of recognition!!

- Associated with thoughts I become knower / Cognisor of specific things.
- Therefore thought is called an Upadhi (Conditioning principle)
- Because of Upadhi in form of thoughts, One 'Consciousness' - Samanya Chaitanyam itself appears in the form of Varieties of knowledge.

Shabda / Sparsha Jnanam :

- Drishti = Rupa Jnanam - Experience of form and Colour
- Sprishti = Sparsha Jnanam - Experience of touch
- Sruti = Shabda Jnanam - Experience of sound
- Grathihi = Gandha Jnanam - Experience of smell
- Maitihi - Emotion / Sensory perception / Knowledge.
- Sukham / Dukham / Raga / Dvesha / Anubava - Require Sneha / Dukhi / Raga - Vritti's
- In Drishti / Sprishti / Sruti / Grathihi... forms are there - Sense Organs are involved.
- Emotions
- Doubts
- Errors
- Emotions / Doubts - Rise in mind when sense organs closed.
- Happy / worry Vritti's - With eyes closed.
- Vignyati... Cognition / Mathi / Physics knowledge / Laws I understand



(Not known through sense organs)

But Arrived through thinking :

- Knowledge / Emotion / Sensory perceptions all are varieties of specific knowledge and others...
- Error / Doubt also experienced
- Shaktayaha... faculty of one general consciousness - Powers / Features of one 'Consciousness'
- One Gold - Appears on bangle / Ring / Chain.
- Similarly one lump of 'Consciousness' appears in form of numerous Experiences / Manifold experiences.
- Gold becomes ornament because of Nama Rupa - Associated with thought one 'Consciousness' appears in manifold form.
- Bangle / Chain experiences - Mutually exclusive - whole experiencing.
- While bangle Appears - Can't experience chain.
- Mutually exclusive experience.
- In every Vishesha Jnanam - Samanya Jnanam continues.

Samanya Chaitanyam is common :

- All the time I am experiencing Atma - Nobody lacks Atma Anubava.
- What we experience every moment is Consciousness / Atma.

Aim of Vedanta :

- “ Limitation removed “
- Connect to ever experienced I - Focus on gold not ornament.
- Limitation belong to body / Mind, not ‘I’, ever experienced Chaitanyam.
- Factors vary because of distractions in thoughts, No difference in Chaitanyam.

Aitareya Upanishad :

- Samyagna... Medha... Pragyam
- In all varieties of experiences, inherent Consciousness in every experience is you.
- Vedanta presented as subtle / Tough / Dry / Un Understandable.
- When we understand we get doubt.
- I am understanding... Not True!!

Atma is ever evident Chaitanyam :

- Conditioning factor is thoughts but it is only one Chaitanyam.

Verse 55 :

अपायोद्भूतिहीनाभिर्नित्यं दीप्यन्स्वर्यथा ।
सर्वज्ञः सर्वदृक् शुद्धः सर्वं जानाति सर्वदा ॥ ५५ ॥

Just as the sun illumines the world with its rays which are free from growth and decay, so, the self always knows all things in general and all particular things and its pure. [Chapter 17 - Verse 55]

- I am Sarvagya – Bimba Chaitanyam.
- What do I do? Nothing!

- In my presence everything gets illumined / Experienced.
- Therefore I get name - illuminator of all.
- I don't do job of illumination - In my presence everything gets illumined.
- Therefore I get name " Prakashavaha "

1st :

- Illumine mind and thoughts
- Whatever happens in mind is experienced by me.
- Mind - Thoughts lighten / Brighten, I directly illumine mind.

2nd :

- Mind and Thoughts - illumine world outside
- Shabda / Sparsha / Rasa / Gandha
- I don't illumine world directly

Example :

- Moonlight illumines earth, Credit goes to sun.
- Both illumination by one sun.
- Mind = Moon, I am Sun
- Consciousness - Brightens mind - Mind brightens world - Speech is indirect illumination.
- Mental condition of Understanding / Doubt / Error / is Brightened by Sakshi = Direct illumination.

- Pramatra Pratyaksham - Indirect
- Sakshi Pratyaksham - Direct
- Emotions are Sakshi Pratyaksham.
- Fan / Light / wall / Himalayas... Pramatra Pratyaksha
 - Time bound
 - Space bound
 - Limited

I illumine everything directly / Indirectly :

- Internal conditions are directly illumined
- External conditions are indirectly illumined

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- I - Atma - am Sarvagya... Omniscient / Sarva Drk - All illuminator / Ever pure – Shuddah.
- It knows / illumines everything - Sarvada - All the time.

- In sleep, mind folds up. Mind doesn't experience world. Non functional mind.
- I Sakshi - Am illumining non-functional mind in sleep - I am illuminator in sleep.
- Mind doesn't illumine world in sleep but I illumine non functional mind.

Rahu Grahasta :

- I illumine active / Passive mind.

Example : Surya

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

Gita :

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४ ॥

Just as the one sun illumines the whole world, so also the lord of the field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

- For Sun, illumination not a job / Action - If action, take rest.

Any action bound by time!!

- illumination not function - But nature
- Function is impermanent
- Nature is permanent

- Through illuminating rays which are eternal, Sun illumines everything permanently.
- Nityam Deepayaha(illumines) Not action but Svarupam.
- Janma / Marana Rahitaha
- Without beginning / End - Eternal

Hastamalikya :

- Sanyasi / Ashrama / Vedanta - Not for useless

Hastamalikyam :

- 12 verses Essence of Atma Svarupa, Surya - Example.

4th Line :

- Sa Nityapalabdihi - Svarupana Atma
- I am Atma which is nature of permanent 'Consciousness'

Verse 56 - How we commit mistake?

अन्यदृष्टिः शरीरस्थस्तावन्मात्रो ह्यविद्यया ।
जलेन्द्राद्युपमाभिस्तु तद्धर्मा च विभाव्यते ॥ ५६ ॥

Appearing to be in the body owing to ignorance and, therefore, appearing to be of the same size as the body, the self is regarded as different from things other than the body (And possessed of its qualities) like the moon etc. Reflected in water and appearing to be possessed of its qualities. [Chapter 17 - Verse 56]

- Sunlight obtaining in moon - Cased Moonlight

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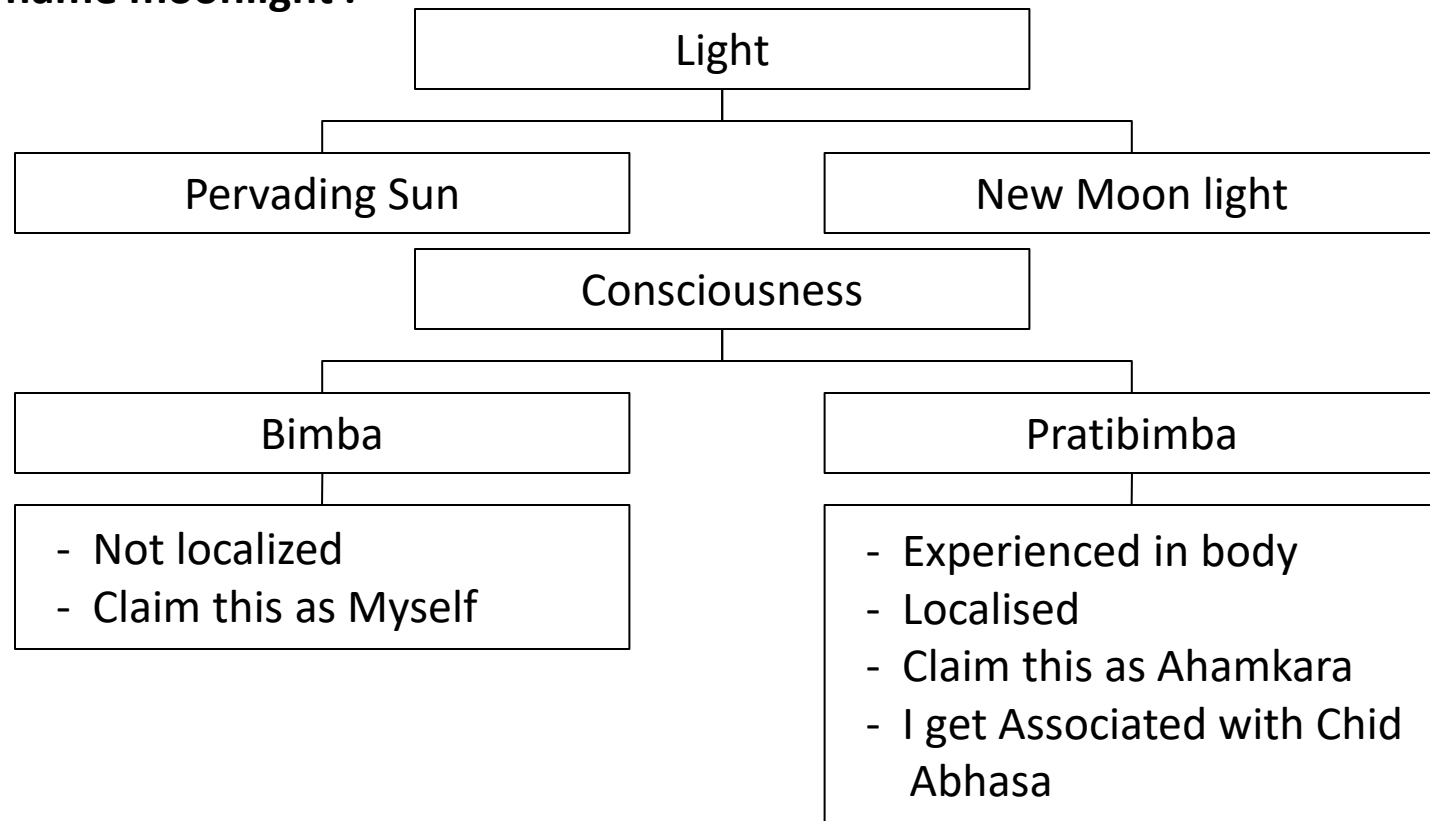
Error

- Sunlight - Unlocated - Seems to be localised in moon, It spreads all over sky.
- When on moon - Seem to be localised light.
- Consciousness on mind - Seem to be localised in mind
- Nobody says Consciousness / Sunlight.
- Consciousness and Thought = Located Consciousness



Appears to be another light

Give new name moonlight :



- Through Chidabasa get associated with body because Chidabasa and body - Intimate.

Where are you?

- Nitya / Sarvagata / Sthanuhu / Chennai Adyar Vidya Mandir.

All imprisoned in body Jail :

- Body / Mind - Limits me to a particular area.

Crimes :

- “Agyanam and Adhyasa”

Prisoner :

- Sanyasi

Vama Deva :

- I have been imprisoned in several bodies - I have wisdom / No more limited.

Verse 56 :

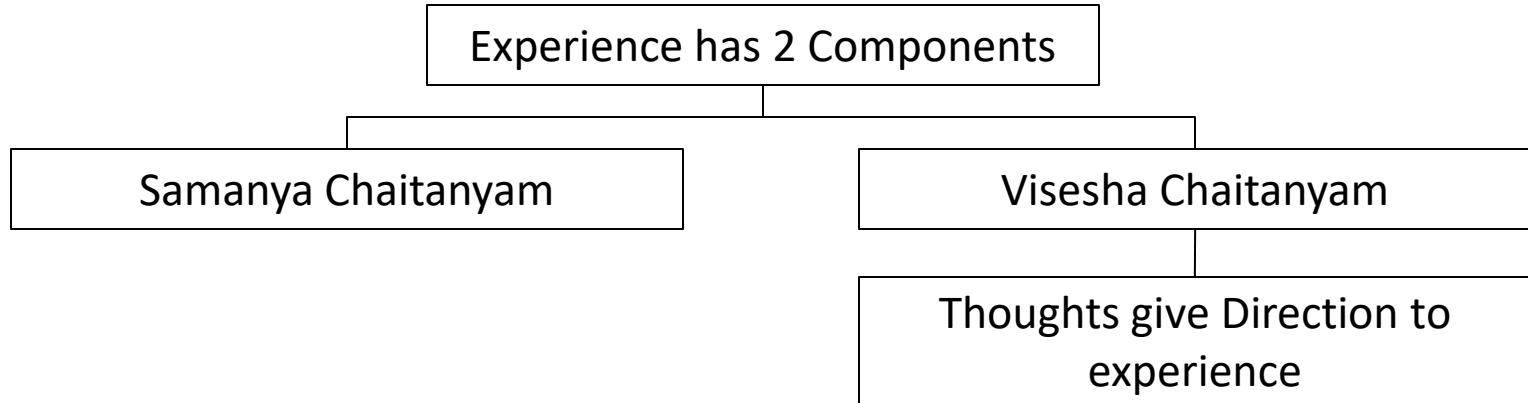
अन्यदृष्टिः शरीरस्थस्तावन्मात्रो ह्यविद्यया ।
जलेन्द्राद्युपमाभिस्तु तद्धर्मा च विभाव्यते ॥ ५६ ॥

Appearing to be in the body owing to ignorance and, therefore, appearing to be of the same size as the body, the self is regarded as different from things other than the body (And possessed of its qualities) like the moon etc. Reflected in water and appearing to be possessed of its qualities. [Chapter 17 - Verse 56]

- Jnana Sadhanam = Go to guru / Receive teaching.

Guru :

- Consciousness inherent in body
- Consciousness inherent in every experience



- Associated with thoughts and Object of experience = Experience.
- Thoughts Crystallise experience and Determines nature of experience.
- Experience of sound - Soundness in nature of experience.

- Shabda specification given by Shabda thoughts.
- Minus thought - No sound experience.
- Pleasure feature in Sukham is determined by thought (Very true)

Mind says :

- It is very nice!!
- This is individuality of experience / Specific nature of experience is determined by thought.
- Once thought is removed, experience loses its specific nature or individuality.

What is left behind?

- When individuality gone from every experience, assumption is it will be a blank mind!!
- Experience minus individuality = Samanya Chaitanyam
= Non specific 'Consciousness'
- When you remove every thought, from every experience, what remains = thoughtless experience, Not specific experience.
- For being specific experience, thoughts required - Specification requires thought.
- Experience minus thought is not a specific experience but General 'Consciousness' which was / is / Ever will be.

That general 'Consciousness' is my nature :

- Thoughts come - Specific experience arise
- Thoughts come - Specific experience goes / Dissolves.
- Before arrival / Departure of thoughts / Specific experiences, Non specific general Consciousness is always there.

Visesha Jnanam	Samanya Jnanam
<ul style="list-style-type: none">- Specific experience- Jagrat / Svapna	<ul style="list-style-type: none">- Atma- Non specific experience- Sleep

Next subtler problem :

- General 'Consciousness' obtaining in Body / Mind complex is manifest Consciousness - Recognisable by me.
- Touch body - in form of Unarvu / Awareness / Sentiency / Consciousness is available – Called manifest 'Consciousness'
- Vyakta Chaitanyam which is throughout body / Mind complex.
- Consciousness - Extends beyond body and pervades beyond body.
- Beyond body - Consciousness not perceptible / Tangible / Recognisable / Because no medium for manifestation of Consciousness.
- Beyond body it is Avyakta Chaitanyam.
- Light on hand - Vyakta Rupena
- Light beyond hand - Avakta Rupena Vartate(Sarvata)

Vyakta	Avyakta
<ul style="list-style-type: none"> - Pratibimba - Recognizable within body - Claim this as myself because of ignorance 	<ul style="list-style-type: none"> - Bimba Chaitanyam - All over - Sarvagya - I should claim this as myself

Problem :

- I will be limited entity.
- Reflected consciousness is controlled by reflecting medium



Quality / size / Survival / Travel decided by Pratibimba controlled by Reflected Medium

- Size of reflecting medium / Light determined by hand.
- Big hand / Moving hand / Light...

Hasta Samana Shanav :

- Condition of hand = Condition of manifest light.
- If I claim Chidabasa - I will be finite and there will be plurality of Atma.
- Mistake by Sankhya / Yoga / Nyaya / Vasishta : Atma Consciousness - Many.
- Only one all pervading Chaitanyam.
- Manifest in all products of reflecting medium.

Why I commit mistake :

- Because I can sense Consciousness - Only Upto periphery of body.
- I don't see 'Consciousness' beyond body.
- Therefore confined to body, localised individual I am.

Vedanta :

- You are space like Consciousness in which individuals / Galaxies appear and disappear.
- In you Boundless Chaitanyam, world appears and disappears.
- I am not individual in the set up.

Next problem :

- After localised sentient being.
- I am individual different from all other - Aham Anyaha Drishti.
- Isolation from world - Creates physical / Emotional problem.

I am not cared :

- Need birthday / SMS / Email - otherwise I have doubt about existence!
- Isolation creates insecurity, Negligence / Samsara / Go to ashram.

How to get rid of Samsara?

- Everything resting in me
- Nobody away from me

Brihadaranyaka Upanishad :

- Brahmapadate Paradat - More you separate from others, more isolation / Negligence / Insecurity - Removed by one knowledge.
- Idam Brahman
- Idagum Sarvam - Yadayatma... Everything resting on me...
- All inclusive knowledge - only solution.

How to remove sense of division?

- Remove cause - Avidya... cause of Anya Drishti... Expose to teaching.
- I seem to have property of body / Reflecting medium - Identified with Reflected Consciousness.
- When moon reflected in waters of lake, original moon doesn't shake.
- Reflected moon shakes - when water shakes.
- Reflected moon has property of reflecting water.
- If I am Chidabasa, I have attribute of reflecting material - Body / Mind complex.

Only way :

- Never claim Reflected Medium / Reflected Consciousness as myself.
- Claim Original Consciousness - Original moon - Not affected by shaky waters.
- Reflected Consciousness is endowed with property of body never claim that as yourself.
- I - Chidabasa like reflected moon.
- I can never escape conditions of body, Therefore claim original moon / Chaitanyam.

Verse 57 - Train mind in new vision :

दृष्ट्वा बाह्यं निमील्याथ स्मृत्वा तत्प्रविहाय च ।
अथोन्मील्यात्मनो दृष्टिं ब्रह्म प्राप्नोत्यनध्वगः ॥ ५७ ॥

One who merges the gross external objects experienced in the waking state in the subtle objects experienced in dream, and these again in ignorance and then comes to know the consciousness of the self Attains Brahman and has not to follow any path nor then or southern.[Chapter 17 - Verse 57]

- Before identified with body or Chidabasa Reflected Medium / Reflected Consciousness - limited.

Creature in universe :

- Therefore support from world.
- Shift from Reflected Medium and Reflected Consciousness - claim I am space like Consciousness.
- I am not in the world
World is in me }
- Whole thing reversed like dream.
- In dream, I am individual within dream.
- When I wake up I am not individual in dream world - Entire dream world is in mine.
- As body - in the world
- As Atma - world in me
- Change of vision not sudden.
- Orientation entrenched because of repeated thinking Practice 'Mind'

World swallowing 'Mind'(Very Good)

- Prathama Pada - Sthula Prapancha
- Dvitiya Pada - Sukshma Prapancha
- Tritiya Pada - Karana Prapancha
- 3 world - 3 கொழு கட்டை
- Tummy should be big.

How to swallow - By understanding :

- Perceived universe doesn't exist separate from perceiver 'Consciousness'
- Dream universe doesn't exist separate from dreamer observer 'Consciousness'.
- This universe doesn't exist separate from me Chaitanyam / Perceiver 'Consciousness'

Ohm Meditation - ॐ :

- 1st Look at world - Close eyes... Swallow Jagrat Visualise world within mind, There is thought world.
- Dissolve Sukshma Prapancha thought world
- Dissolve by quietening Mind / Thought.
- Negate Karana Prapancha in potential form By knowledge - There is no Karana Prapancha separate from observer 'Consciousness'

All 3 don't exist independent of me :

- Therefore all 3 Mithya... Not having existence of their own... like dream.

Mithya as good as non existent :

- Pot doesn't exist separate from clay.
- It is as good as non existent? (Very bold remark)
- Because it doesn't have substantiality / Countability.
- Don't count pot and clay
- Can't count Material Cause / Brahman and world.

Material Cause / Brahman	World
<ul style="list-style-type: none">- Satyam- I Observer - One- I alone am, is only reality	<ul style="list-style-type: none">- Mithya- Sthula / Sukshma / Karana Prapancha- Swallowing universe, Abide in Brahman

Pravilapam Dhyanam(Buy book)

- Sureshvaracharya -Panchikaranam Vartikam
- Explanation of process of 'Mind' - world resolving 'Mind' -
- After resolution I - Non dual Brahman am there.

Sloka : Meaning :

- 1st See external Jagat - 'Prapancha'
- See world as "A" - Take small package bag and throw / Swallow **அகொழு கட்டை**
 - Put all millions of galaxies in it
- Suspend sense organs / Perceptions - Closing eye.

- Unmisha - Nimisho Panna... Nama in Lalita Sahasranamam
- Lalita = Brahman Tattvam

2nd : “ Unmisha” - Mind :

- Next - Visualise world within...
 - Aantara / Sukshma / Vasana Maya Prapancha
 - Subtle universe
 - 3 - Unmisha - Swallow Unmisha bag
 - Don't experience anything inside
- Unmisha Atmana Drustin...

3rd : म – I

- Open up your pure 'Consciousness' by negating Karana Shariram which is expressed as blankness.
- Blankness called Avidya / Tamaha / Karana Prapancha / Because you talk about...
- It was total blackness... next what to do

My obstacle(Very important) :

- Don't look for something to happen in blankness.

Come to Jnanam :

- Blankness = Tamas / Avidya / Karana Prapancha.
- Negate that blankness which is Mithya.

Why “Mithya”?

- Its existence depends on me the conscious observer.
- Without observer can't talk about Shunyata Tamo Beejam.
- There is Chaitanyam - witness of Presence / Absence of everything(Maha Relisation)
- That Unmilya - Chaitanyam is free from all 3.
- Opening up - 'Consciousness' - By negating Karana Prapancha in “Unmanifest” - Makara.
- Put Shunya... Once Ohm is negated.
- What is left - Silence / Turiyam / - Amatra
 - Chaturtham Manyanthe Avyavaharyam - Can't see.
- Not available for transaction
- Experience is form of transaction, Left out Chaitanyam - I am Sakshi Chaitanyam...
- Opening to Brahma / Bimba Chaitanya.

What happens?

- Seer obtains / Attains Brahman - Meditator, He remains as Brahman...
- Therefore attainment of Brahman - Doesn't involve any travel.
- I - Minus Sthula / Sukshma / Karana Shariram - was / Am / Ever will be Brahman (Atma Jnanam makes a big difference in 'Mind')
- Guru will teach this - “Verse 57 ” - Important verse - Best in text for 'Mind'.

Verse 58 :

प्राणाद्येवं त्रिकं हित्वा तीर्णोऽज्ञानमहोदधिम् ।
स्वात्मस्थो निर्गुणः शुद्धो बुद्धो मुक्तः स्वतो हि सः ॥ ५८ ॥

Having thus renounced the three states of the undifferentiated etc. One gets across the great ocean of ignorance, for one is by nature established in the self without qualities, pure, Awakened and free.
[Chapter 17 - Verse 58]

What is nature of that person?

- Student negates - Falsifies - Physical universe can't be pushed away - Negate group of 3 - Prapancha / Sharira / Prana = Pragya / Sushupti / Abimani

Why Prana used for sleeper?

- In Sleeper Everything - Jnanendriyas 5
 - Karmeindriya 5
 - Antahkarana 4
- Resolved 14

5 Pranas work :

- Sense organs / Emotion - Mano - Buddhi Chitta - Ahamkara resolved

Prana Continues to function :

- Sleeper called Prana / Pragya...
- Teijasa / Vishwa... Adhi
- Sthula / Sukshma / Karana Shariram and Pancha = Panchatrayam - 3 Final Chidabasa resolved / Negated
- Student crosses over ocean of Agyanam / Ignorance.

Why crossing ignorance?

- Because of ignorance alone, I give, reality to these 3 and take them as satyam.
- Dream / waking world given reality during dream because of ignorance.

What is waking up?

- Negation of reality of '3'
- Understand them to be Mithya.

In Vedanta :

- Negation means - Mithyatva Nischaya, Clear knowledge of unreality of Prapancha Trayam - Important.
- Not pushing them physically.
- Process is internal form of wisdom, Negation of desk = Understanding no desk other than wood.
- Desk has no Substance - weight of desk = Weight of wood
- Understanding = wisdom, Use desk... with knowledge - Desk Nasti.
- World negation = world perceived - New vision with Maha wisdom.
- Negation of false notion and then Jnani abides in his Svarupam / Nature.
- Abiding in knowledge I am Atma.
- Not forgetting this knowledge in transactions, is wisdom, being wise!
- Not forgetting means Non-effortlessly getting, this knowledge in Crisis / tension / Problem.

- At that time, this knowledge should be easily available / Accessible which is called Atma Nishta / Brahman Nishta / Jnana Nishta / Swamatmastaha.

That person is Nirguna / Attributeless :

- Attributes belong to Sharira Trayam and Chidabasa... Chit is Nirguna / Shudhaha.
- Ever pure, Buddha - Ever wise, Enlightened, Knowledge once received can't go away.
- And Mukta... ever lightened... Freed, from Baram of life... Not burden - Relaxed... because of this nature... not any external reason.
- If condition goes, relaxation goes.

Lecture 142

Verse 58 : 3 topics - Verse 22 - 84 :

प्राणाद्येवं त्रिकं हित्वा तीर्णोऽज्ञानमहोदधिम् ।
स्वात्मस्थो निर्गुणः शुद्धो बुद्धो मुक्तः स्वतो हि सः ॥ ५८ ॥

Having thus renounced the three states of the undifferentiated etc. One gets across the great ocean of ignorance, for one is by nature established in the self without qualities, pure, Awakened and free.
[Chapter 17 - Verse 58]

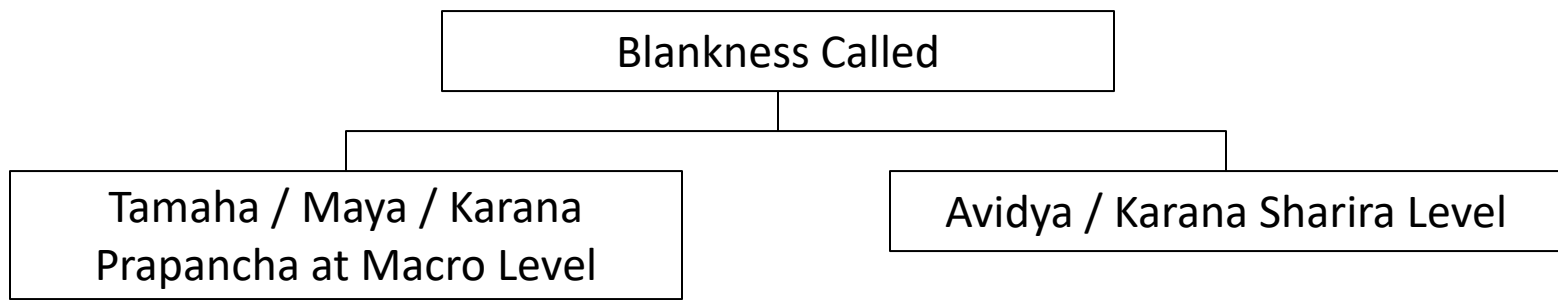
- Sadhanam / Svarupam / Phalam.

Guru will do :

- Atma / Anatma Viveka - Learn to withdraw from unreal personality - Vishwa / Teijasa / Pragya... in him and claim Turiyam
- Svarupa which is his real nature.
- Vishwa / Teijasa / Pragya - Together called Pramata / karta / Bokta / Vyavaharika / Ahamkara - Relative personality.

All 3 associated with objective universe - Prameya :

- Vishwa - Associates with Sthula Prapancha
- Teijasa - Associated with Sukshma Prapancha
- Pragya - Associated with Karana Prapancha
- Total blankness in sleep, Karana Prapancha, not absolute non existence, or Shunya Avastha.



Vishwa / Teijasa / Pragya :

- Each associated with Chidabasa.
- Without Chidabasa - Vishwa doesn't have his own original Consciousness.
- Similarly without - Teijasa / Pragya doesn't have his own original Consciousness.

3 Pairs :

- Vishwa and → Sthula Prapancha (Virat)
- Pragya and → Karana Prapancha (Ishvara)
- Teijasa and → Sukshma Prapancha (Hiranyagarbha)
- And Reflected Consciousness's is in all of them unreal / Inferior.

Brahman / Original Consciousness

Vyashti

- Vishwa and Reflected Consciousness = Sthula Sharira
- Teijasa and Reflected Consciousness = Sukshma Sharira
- Pragya and Reflected Consciousness = Karana Sharira

Samashti

- Virat and Reflected Consciousness = Sthula Prapancha
- Hiranyagarbha and Reflected Consciousness = Sukshma Prapancha
- Ishvara and Reflected Consciousness = Karana Prapancha

- Reflected Consciousness = unreal / Inferior / Vyavaharikam, through Vedanta learn to dissociate from Vishwa / Teijasa / Pragya - Ahamkara and claim I am Sakshi.

Mandukya Upanishad : Vishwa / Teijasa / Pragya - 6 verses

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- Na Bahish Pragyam - Vishesha negated
- Na Antara Pragyam - Teijasa negated
- Na Pragyam - Pragya negated

} All negated what's left = Shantam /
Shivam Chaturtham Manyante
Original Consciousness

- Negation done at Shariram itself
- Negation of false only through Pramanam
- Unreal mirage water negated by going near and Seeing sand.
- Sand Darshanena - Mirage gone unreal silver goes by seeing shell through Chakshu...

Cardinal principle :

- Mithya Nisheda only by using, appropriate Pramanam.
- Jagan Mithyatva Nisheda only by Vedanta Pramanam
- Vishwa / Teijasa / Pragya - Nisheda should primarily take place in Sravanam.
- In 'Mind' - No Pramana - Instrument of knowledge employed....

1st :

- Nisheda / Negation / Disowning - Disclaiming through Sravanam.

2nd :

- Reinforcement in Nididhyasanam /Mind, Relaxed in Vedanta 'Mind' called 'Nididhyasanam'

Katho Upanishad :

- Yached Van.....(Chapter 1 – 3 – 13)

Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

yacchedvānmanasī prājñastadyacchejjñāna ātmani |
jñānamātmāni mahati niyacchettadyacchechhānta ātmani || 13 ||

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the great Atman and the great Atman into the peaceful Atman. [1 - 3 - 13]

Verse 57 and 58 :

Mind :

- 1st Observe external universe - Vishwa active.
- Close eyes - Experience internal memory / Vasana / Visualise inner world (Vishwa and Sthula Prapancha resolved)
- There is neither waker nor waker's universe, Like in dream - There is neither waker or waker's universe.

Only difference is :

Dream	Waking
<ul style="list-style-type: none">- Don't withdraw remembering Vedanta- Happens without our knowledge	<ul style="list-style-type: none">- Deliberate withdrawal remembering Vedanta teaching- Visualise inner universe- I have resolved Vishwa into Teijasa - Virat into 'Hiranyagarbha'- Resolved Prathama Pada to Dvitiya Pada called Pravilapanam Dhyanam

Panchikaranam :

- [Shankara discusses Manifestation through the five elements and the process leading to the realization of Atman, the self]
- 1) AUM. The Virat is said to be the sum total of all the quintuplicated five elements and their effects. This is called the gross body of the Atman (Soul)
 - Waking is that state, where the senses give rise to the knowledge of objects. The atman, which identifies itself with both the waking state and the gross body, is known as the Vishva.
 - These three (The gross body, the waking state and the Vishva) together are represented by the first letter 'A' in the syllable 'AUM'
 - 2) The five Unquintuplicated rudimentary elements and their effect, the subtle body, both together constitute what is called the HIRANYAGARBHA. The material subtle body has seventeen parts, viz. the five vital forces, the ten organs of perception and action the mind and the intellect. This is said to be the subtle body of the Atman (Soul).
 - 3) When the sense-organs are quiescent or withdrawn, the knowledge arising out of impressions of the waking state and the imaginary objects there perceived, are together called the dream state. The TAIJASA is the Atman which identifies itself with both the dream state and the subtle body. These three, i.e... The subtle body the dream state and the Taijasa... are represented by the second letter 'U' in 'AUM'.

- 4) Bound up with reflection of pure-consciousness, the nescience, which hides the Atman and is the cause of both the gross and the subtle bodies, is called the “AVYAAKRTA’ or undifferentiated. This is the causal body of the Atman. This is neither existent nor non-existent, nor even both existent and non-existent; neither different from, nor identical with, nor both different from and identical with, the Atman. This nescience is neither composite, nor non-composite, nor both composite and non-composite, but removable by the knowledge of the identity of Brahman and the Atman alone.
- When all thoughts cease and the determinative intellect, too, lapses into its causal condition, the state of deep-sleep appears. The personality appropriating these two, i.e., the causal-body and the deep-sleep state is described as ‘PRAJNA’.
 - These three (The causal-body nescience, the deep-sleep state and the PRAJNA) are Symbolised by the last letter ‘M’ in “AUM’
 - Now, ‘A’ the waking-personality, should be resolved into ‘U’, the dream personality, and the ‘U’ into ‘M’ i.e., the deep-sleep personality. Again, the ‘M’ should be reduced into ‘AUM’ and the ‘AUM’ into ‘I’, I am, the Atman, the witness of all, the absolute of the nature of pure consciousness; I am neither nescience nor even its effect but I am Brahman alone, eternally pure, ever enlightened, eternally free and existence absolute. I am the bliss absolute, one without a second and the innermost consciousness.
 - Remaining in the state of absolute identification is what is called ‘SAMADHI’ or the super-conscious state.

- ‘Thou art that’, ‘I am Brahman’, ‘Consciousness-bliss is Brahman’ ‘This self is Brahman’, etc... All these Sruti's, i.e., The Upanishadic sayings (Known as Mahavakyas or the great dictum) are direct Evidences to the identity of the Atman, the individual soul, and Brahman, this is what is called ‘PANCHKARANAM’ or Quintuplication.
- Here ends the small treatise named ‘Panchikaranam’ by Bhagavan Sri Sankaracharya.
- [Note: ‘Quintuplicated’ : A particular process by which the five elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.]
- Panchikarana Vartikam of Sureshvaracharya deals with this topic.

2nd :

- Make mind thoughtless, Resolve mind / Thoughts. Make mind blank.
- Teijasa and Sukshma Prapancha - ‘Hiranyagarbha’ along with Chidabasa is resolved.
- When Reflected Medium is resolved - Reflection also resolved.
- Blankness is Karana Shariram with Chidabasa in which everything is in potential form - Jealousy /worry / depression all of them dormant.
- Sthula / Sukshma Shariram is called Karana Shariram.
- Karana Sharira and Chidabasa - Called Pragya - Negate this also.
- Negate Pragya / Ishvara as Mithya! Mediums and Reflected Consciousness’ s gone.
- I - Original Chaitanyam is there.

3 Mirrors in front of me :

- Pratibimba Mukham No 1 : Vishwa and Virat and Chidabasa
No 2 : Teijasa and Hiranyagarbha and Chidabasa
No 3 : Pragya and Ishvara and Chidabasa
- When all 3 Mukhams are negated Bimba Mukham left.

How to see my own face?

- Can never see my own original face
- Can see reflection.
- Don't require proof / Don't need to See Original Consciousness.
- Original Consciousness - I myself - No proof required.
- Ishvara - is left behind without requiring proof.

Verse 58 :

- Pragya and Samashti Ishvara - Negated, 3 pairs negated
- Having crossed ocean of Agyanam.
- Anything unreal has Agyanam as content, Cardinal principle / Law of Vedanta.
- Born out of Agyanam / Survives out of Agyanam / Resolves in Agyanam.
- When Agyanam is gone, unreal goes.
- Rope ignorance is content of snake, Snake born out of ignorance.

What is content of dream world ?

- Waker ignorance is content of dream.
- Any Mithya Vastu has Agyanam as Upadana Karanam.
- Sarva Mithya Vastutvam - Upadana Karana Agyanam.

It is gone :

- Crossing Mithya is crossing ignorance, because both essentially same.

What is left behind ? Samastha

- I abide in my higher real nature - Turiya / Nirgunaha / Shudha / Buddhaha / Muktaaha / Svataha... Intrinsically qualifies each one.
- Svataha / Nirgunaha / Shudha / Buddha /Muktaha
Intrinsically I am all this

Why Svataha ?

- Because Svataha indicates intrinsically pure - Not conditionally pure - which if it is will go.
- I am not getting purity - I claim natural purity, Therefore eternal / Intrinsic nature.
- Therefore Moksha / Liberation eternal.
- Moksha - Not event in time - Timeless therefore Eternal.

Verse 59 :

अजोऽहं चामरोऽमृत्युरजरोऽभय एव च ।
सर्वज्ञः सर्वदृक् शुद्ध इति बुद्धो न जायते ॥ ५९ ॥

One is not born again when one knows that one is unborn, deathless, devoid of old age, free from fear, pure and knowing all particular things and things in general.
[Chapter 17 - Verse 59]

- I Proclaim my Turiyam nature in Sravanam and Mananam.
- Repeatedly practised for internalisation, Deliberately thought in Vedanta 'Mind'.
- Vedanta thoughts = Atma Vritti
= Anatma Vritti
- Anatma Vritti becomes Vedantic under one condition.
- Anatma Mithyatvam is unique teaching of Vedanta.
- Sthula / Sukshma Karana Shariram / Bank balance / Graham - Mithya...

Objects which generate Raga / Dvesha is Mithya??

- Because raga / Dvesha is born out of Anatma Satyatva Buddhi?
- Nobody will run after shell silver.
- When I know it is unreal silver, won't run after.
- Anatma Satyatva Buddhi is raga - Dvesha Karanam.
- Practice Anatma Mithyatvam

Na Srotra	Chidananada Rupaha Shivoham
3 Lines Anatma	1 Line Atma

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting(Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[1 Verse]

- Assimilate - Aham Ajaha Asmi
- Birthless - Chaitanyam
- Amrutyu - Changeless
- Change is form of death

Ajara :

- Free from Jara

Abayam :

Sarvagya :

- Omniscient - I am 'Consciousness' behind all the.

Minds / Knowledge :

- Don't claim my mind is Omniscient - 50 % do not Know
- 25 % wrong
- 25 % vague

Can't be All Knowing

- Sarva Buddhi Prakashavatvam.
- Sarva Drk = Explanation of Sarvagya, Sarva Buddhi Sakshi
- Therefore claim all knowledge.

Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the knower of the field in all fields, o Bharata. Knowledge of the field as also of the knower of the field is considered by me to be my knowledge.
[Chapter 13 - Verse 3]

Shudha :

- Not contaminated by what I illumine.
- Illuminator never contaminated by illumined object.
- Light spreads over Dirty / Clean water.
- Having claimed glories of Turiya Atma.

What is Phalam? I don't have re- birth :

- Rebirth belongs to Vishwa / Teijasa / Ahamkara... Because it is associated with body.
- Samyoga = Janma
- Viyoga = Death
- In Turiyam - No Samyoga / Viyoga
- I Being Asanga - Na Jayate - Mriyathe, No birth /death at all...

Verse 60 :

पूर्वोक्तं यत्तमोबीजं तन्नास्तीति विनिश्चयः ।
तदभावे कुतो जन्म ब्रह्मैकत्वं विजानतः ॥ ६० ॥

How can one be born again who has known the oneness of the self and Brahman and is sure of the non-existence of the seed called ignorance states before? [Chapter 17 - Verse 60]

- Person free from rebirth at Pralayam, because everything resolved, Sthula / Sukshma / Karana Shariram resolved.
- Moksha during Pralayam - Temporary Moksha.
- All go to seed condition - Don't get destroyed latent - Dormant.
- Seed called Tamo Beejam / Karana Shariram / Agyanam / Avidya.
- Person will avoid rebirth during Pralayam for long time.
- Bramaji's sleep - 1000 Chatur Yugas 43,20,000 years.
- Temporary from standpoint of infinite time.

Jnani :

- Tamo Beejam destroyer with Jnana Rashmi - Beam for Jnani who has known Aikyam.
- Tamo Beejam Nasti / Uprooted tree = Karana Shariram in sleep in verse 26 of Chapter 17.
- Jnanena Sanchita karma Nasti.
- Karma alone cause of Janma, Karana Nasha Karya Nashaha.

Verse 61 :

क्षीरात्सर्पिर्यथोद्धृत्य क्षिप्तं तस्मिन्नपूर्ववत् ।
बुद्ध्यादर्शस्तथाऽसत्यान्न देही पूर्ववद्भवेत् ॥ ६१ ॥

When the witness is discriminated from the intellect etc. Which are unreal, it does not identify itself again with the gross or the subtle body as before, just as butter raised from milk and thrown into it does not get mixed with it again. [Chapter 17 - Verse 61]

- Agami avoided because no Aham Abhimana, no ego in baby developed.
- Baby kicks - Not punished
- No Ahamkara in animal



Responsible for wilful deliberate activity!

Gita :

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४.२३ ॥

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 - Verse 23]

- Does karma - No Agami... Prarabda continues.

Jnani :

- Change in quality - Intensity of Abhimana comes down.
- Only Samanya Abhimana - No Vishesha Abhimana like child - I am so and so / Millionaire / Boss / Because of this - No worries /no problems...

- Similarly Jnani doesn't have ignorance caused Viseshya Abhimana.
- Milk and Butter initially mixed - if butter extracted and ball is dropped back in milk.
- Butter associated with milk but there is difference in association.

Great intimacy before	No intimacy Now
	<ul style="list-style-type: none"> - Butter will not mix with milk now - Once separated its separate

- Jnani = Separated butter / Has functional Ahamkara After separation, comes to same body but Deha Abhimana not as intimate as before.
- Prabalam - Doesn't cause Samsara for him.
- There is enough Abhimana for functioning as individual member in society.

Another Example :

- Roasted seed - Has individuality of seed but doesn't have power to germinate.
- Similarly Jnani's Ahamkara doesn't have power to germinate Samsara and Punar Janma.

Verse 61 :

क्षीरात्सर्पिर्यथोद्धृत्य क्षिप्तं तस्मिन्नपूर्ववत् ।
बुद्ध्यादर्शस्तथाऽसत्यान्न देही पूर्ववद्भवेत् ॥ ६१ ॥

When the witness is discriminated from the intellect etc. Which are unreal, it does not identify itself again with the gross or the subtle body as before, just as butter raised from milk and thrown into it does not get mixed with nit again. [Chapter 17 - Verse 61]

Jnana Svarupa :

- Jnani Jeevan Mukta and Ajnani both associated with physical body.

Videha Mukta :

- Not available as individual has No perception.
- No body

Jeevan Mukta	Agyani
1) Jnani	1) Agyami
2) Destroyed Sanchita	2) Not destroyed Sanchita
3) Doesn't Acquire Agami	3) Acquires Agami
4) No Karma at death	4) Lot of Karma in Account
5) Doesn't take Punar Janma	5) Takes Punar Janma

Common Features :

- 1) Ajnani and Jnani has Prarabdam
- 2) Bodys will be there - ups and downs -

Biological pain - Caused by Prarabda... Experiences in life decided by Prarabda.

Differences :

- In the way I respond to Prarabda.

Jnani	Ajnani
<ul style="list-style-type: none">- No sorrow- Surrenders to Prarabda- No Psychological worry / Sorrow- Body(Anatma) = Milk	<ul style="list-style-type: none">- Causes sorrow / Worry- Dehi / 'Living one' Butter - Atma

- Chit Jada Granthi = Atma and Anatma intimately together.
- Jnana Yoga = churning

Kaivalyo Upanishad :

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmānamaraṇim kṛtvā praṇavaṁ cottarāraṇim ।
jñānanirmathanābhyāsātpāśaṁ dahati paṇḍitaḥ ॥ 11 ॥

Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge
“Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage. [Verse 11]

Churning :

- Intellectual process.
- Mix up caused by Agyana and Adhyasa.
- Ignorance - Intellectual problem - Located in intellect.
- Sravanam / Mananam / Nididhyasanam = Intellectual process takes place in Antahkaranam.

Gita : Chapter 6 :

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

Little by little, let him attain Quietitude by his intellect held firm; having made the mind established in the Self, let him not think or anything. [Chapter 6 - Verse 25]

- Mind has to be applied properly during ‘Nididhyasanam’
- Atma all pervading can't be separated.
- Dehi = Atma... Chaitanya / Chit /Original Consciousness – Svarupa.
- Atma separated butter from Buddhi(Sukshma) and Body(Sthula) and Karana Sharira.
- From unreal bodies - Real body separated by Sravanam can't keep Atma separately permanently because in Vyavahara you re identify with body again.
- Deliberate identification for transaction is harmless - Like Butter in milk after separation - Doesn't get totally absorbed.

Jnani :

- Pashyam... Srvan.... I

Gita : Chapter 6 :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [Chapter 3 – Verse 28]

Patti	Padaamaal இருக்கு விடுவான்
Vyavahara	Moksha

- Identification will not cause bondage like actor in green room - Jeevan Mukta - Different from all roles.

Verse 62 - 66 :

सत्यं ज्ञानमनन्तं च रसादेः पञ्चकात्परम् ।
स्यामदृश्यादिशास्त्रोक्तमहं ब्रह्मेति निर्भयः ॥ ६२ ॥

Oh Arjuna! But the knower of the truth of Gunas and One becomes free from fear when one knows that one is Brahman which is existence, knowledge and infinite, beyond the five sheaths consisting of food etc. And which is described in the Sruti as not perceivable and so on. [Chapter 17 – Verse 62]

- Teaching is from Vedas, Anaadi Param Para Praptam.

Verse 62 - Verse 63 : Taittiriya Upanishad : Brahmanda valli :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman is infinite / Consciousness / Pure ‘Existence’

Definition of pure Existence / Consciousness :

- Apply 5 principles.
- Not part / Product....
- Independent / All pervading and Eternal in pure form.
- Not accessible for transaction like pure gold.

How to discover that Brahman?

- It is within you... Yo Veda Nihitam... Beyond Pancha Koshas.
- Anyon Yanatara Atma - Pranamaya Kosha
 - Manomaya Kosha
 - Vijnanamaya Kosha
 - Annamaya Kosha
- Then Ananda Atma Brahma Putcham Pratishta... Anna Rasa Maya Kosha...

Param - Beyond :

- To discover Brahman... Go on negating.
- World / Thoughts negated... go to mental silence / Blankness...
- Tend to take Brahman as silence because it is subject to arrival /departure...
- Mind silent now, Negate everything and look for Brahman.

Benefit :

- Nirbayam Abayam Pratishtam Vindate...
- Most universal / Fundamental / Nagging / Driving crazy.

Problem :

- Sense of insecurity

What will happen?

- Afraid of my security / Others security.
- Will children be responsible?

Jnani :

- Not obsessed with constant nagging thought.

Verse 63 :

यस्माद्भीताः प्रवर्तन्ते वाङ्मनःपावकादयः ।
तदात्मानन्दतत्त्वज्ञो न बिभेति कुतश्चन ॥ ६३ ॥

That knower of the truth of the bliss of the self has no cause of fear whatsoever. For Afraid of him the organ of speech, the mind, fire and so on act regularly. [Chapter 17 - Verse 63]

Find portion of Brahmanda Valli : Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च ।
मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagniścendraśca |
mṛtyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of him rises the sun. through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 - 8 - 1]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

Jnani :

- Not afraid of anything, Become one with Ishvara.

Now :

- World afraid of him.

Ishvara :

- Srishti / Sthithi / Laya Karta Purusha
- Pavitraman... Dharmasau Sthapaneya... Devatas function only because.

Afraid of Bagawan's commandments :

Agni :

- Burns

Vayu :

- Blows

Jnani :

- Master of world not slave, not Aswami - Dasa - But swami....

Speech	Agni – Devatas	Both Follow
<ul style="list-style-type: none"> - Micro - Organs - Adhyatma 	<ul style="list-style-type: none"> - Macro - Adideivam 	<ul style="list-style-type: none"> - Laws / Rules not Violated

- Principle doesn't see / Governed by laws...
- Adibutam = Functions because of fear of Brahman = Kaivalyo Upanishad

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- I am powerful controller of the world...
- Brahmanda - Not object but myself, Anandam Brahmana Vidwan.
- Reality = Condition for fear
- I(Subject) and Tiger have same order - Dream tiger and me

Wakeup :

- Tiger - Lower order of reality, mere thought only.

Wise :

- Looks at himself as higher order of reality.
 - 'I' am Paramartika Satyam
World only Vyavaharika Satyam
- } Realisation

Therefore not afraid :

- I is not Sthula / Sukshma / Karana Sharira but Vyatirikta I - Sanatana / Shivam / Chaturtham.

Verse 64 :

नामादिभ्यः परे भूम्नि स्वाराज्ये चेत्स्थितोऽद्वये ।
प्रणमेत्कं तदात्मज्ञो न कार्यं कर्मणा तदा ॥ ६४ ॥

Whom should the knower of the self salute if he is established in his own glory which is infinite, non-dual and beyond name etc? Actions then have no utility for him. [Chapter 17 - Verse 64]

Chandogyo Upanishad - 7th Chapter : Buma Vidya

6th :

- Sad Vidya... Tat Tvam Asi

7th :

- Narada Sanatkumara - Lord Subramanya Kaumaram / Kumar.

Narada :

- No peace of mind / Nimmathi, can see far underneath ground
- Not out of sorrow, Tarati Shokam Atma, Bavati
- Sorrow goes only by Atma Jnana.

1st Level of teaching :

- Name is all Pervading..
- Every object has name
- Pada Artha - Padasya Artha...
- Every object - Meaning of word
- Vak : More pervading then Nama
- Manaha :
- Chittam :
- Beyond 14 - is Bhuma - Infinite - Limitless = Time / Space / Attributeless

Verse 62 and 63 :

Taittiriya Upanishad :

- Brahman = Satyam Jnanam Anantham
= Chaitanyam behind Pancha Kosha

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamyat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

Therefore :

- Brahma Satyam, Jagan Mithya... Jeevo Braheiva Na Paraha

Verse 64 : Chandogyo Upanishad : 8th Chapter :

1 to 5 :

- Saguna Brahma Upasana, to prepare mind for Krama Mukti.

Chapter 6 – 7 – 8 :

- Nirguna Brahman

Chandogyo Upanishad : 6th Chapter

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Tat Tvam Asi - 9 Times - Repeated.

Chandogyo Upanishad : 7th Chapter :

- Ananda Rupam Brahma Anandam Brahma...

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

Chandogyo Upanishad : 8th Chapter

- Chit Rupa Brahma...
- Brahman = Avastha Traya Sakshi, Turiya Chaitanyam.

Sad	Chit	Ananda - Atma
Chapter 6	Chapter 7 (Here Bhuma Vidya)	Chapter 8

Narada - Sanatkumara :

- Words = Pratikam Brahma
- Veda Adyayanam - Veidica Shabdam - Not Artham

Therefore meditate outwards - All words pervade Nama :


- Invoke all pervading Brahman / Chaitanyam, on all pervading Shabda or Padam = Nama Brahma Upasana.
- 14 levels - 14 Upasanas - Pratika Upasana - Brahma sutra symbol / Representative.

Infinite Definition : Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrunoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrunotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, "Sir, what does bhuma rest on?" Sanatkumara replied, "It rests on its own power – or not even on that power [i.e.. It depends on nothing else]." [7 – 24 – 1]

- Infinite is that where there is, no knower / Known / Instrument - Means of knowledge / Divisionless.
 - The division is called Vikalpa / Triputi in which there is no Triputi...
 - Seer / Seen / Eye
 - Hearer / Heard / Ears
 - Smeller / Smelt / Nose
 - Toucher / Touched / Skin
 - Thinker / Thought / Mind
- 

How to know infinite / God.... is illogical question :

- If you know infinite... Infinite will become finite... will come in Triputi and it will become knower / There will be division.

How to know infinite?

- By negating - Knower hood of finite
 - Knower hood of ' I '
- Remove Knowers of Brahman and Knowers of Me
- What is left behind that - Consciousness - without 3 fold attribute.
- No Knowerness / Knownness / Instrumentness.
- Pramatra / Pramatra / Prameyatatva - Dharma Rahita Adhishtanam Chaitanyam is Bhuma.

- I minus knower hood = Brahman



I - Reflected Consciousness and Reflected Medium = Brahman

- I - Abide in that absolute which is without Triputi..
- Nirvikalpam Brahma - Triputi - Buma
- Masculine gender - Bhuma / Lata / Ramaa, Long AA - is ladies names.

What is nature of Bhuma?

- Beyond 14 objects of Mind
- Nama / Vak / Mano / Sankalpa / Chitta / Prana...

15th Sector : Atma :

- In front / side / Up / Down...
- Everywhere I am Advayaha... Advaye without 2nd - Non dual.
- I am wall / Mountain... like in dream - Everything.
- I - waker appear as dream world
- I - Chaitanya Atma appear as Jagrat / waking world, Super waker - Appear as waker and manifold universe.

Unbelievable :

- In dream you will not believe it is your projection.

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Jagratha from spiritual ignorance.
- Also called Svarajyam - Self evident Consciousness.
- Svarat - Self effulgent.

Raj :

- Pranashyate - To shine
- Self shining nature - Independent
- Sva - Raja - Emperor = Mukta Purusha.
- No more slave of karma – Established in Atma.
- Jiva / Jagat / Ishvara - Dependent on Bhuma / Consciousness, Therefore master of all.
- Vishnu - Satva Guna - Sthithi
- Brahma - Rajo Guna - Stitihi
- Shiva - Tamo Guna - Laya - To resolve universe.
- Trimurthis - Glorious because of his dependence on me – Nirguna.

Paramartika - Beyond Guna :

- My Guru has Gauravam - Jnanis Do Namaskara to Trimurti.
- Atma Jnani - Do not worship - Nothing to be accomplished through Pujas / Rituals.

Mandukya Upanishad Gauda :

निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

**Nistutir-nir-namaskaro nihsva-dhakara eva ca ।
cala-cala-niketas-ca yatir-yad-rcchiko bhavet ॥ 37 ॥**

The sage of Self-restraint should be above all praise and salutation, every prescribed rites... religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs. [II – K – 37]

Jnani transcends Religion - Gita : To Educate society....

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

Whatever a great man does, that other men also do (imitate); whatever he sets up as standard, that the world (people) follows. [Chapter 3 - Verse 21]

Verse 65 and 66:

विराड्वैश्वानरो बाह्यः स्मरन्नन्तः प्रजापतिः ।
प्रविलीने तु सर्वस्मिन्प्राज्ञोऽव्याकृतमुच्यते ॥ ६५ ॥
वाचारम्भणमात्रत्वात्सुषुप्तादित्रिकं त्वसत् ।
सत्यो ज्ञश्चाहमित्येवं सत्यसन्धो विमुच्यते ॥ ६६ ॥

The externally conscious individual which is one with the aggregate of the gross bodies and the individual which is conscious internally only and one with the aggregate of the subtle bodies are both merged in the individual experiencing deep sleep which is one with the undifferentiated.
[Chapter 17 - Verse 65 and 66]

Chatushpath Atma - 4 Facets / Aspects :

- Vishva - Chaitanyam with Sthula Nama Rupa
- Teijasa - Chaitanyam with Sukshma Nama Rupa
- Pragya - Chaitanyam with Karana Nama Rupa
- Each has corresponding name, Virat / Hiranyagarbha / Ishvara - Avyakta.
- 3 Pairs - Chaitanyam Associated - with - Mithya / Vyavabichara Nama Rupa.
- When I negate Nama Rupa - Mithya, left is Paramartika Chaitanyam called Turiyam.
- Chatushpath Atma - Chandogyo Upanishad : 8th Chapter...

Guru : Brahma

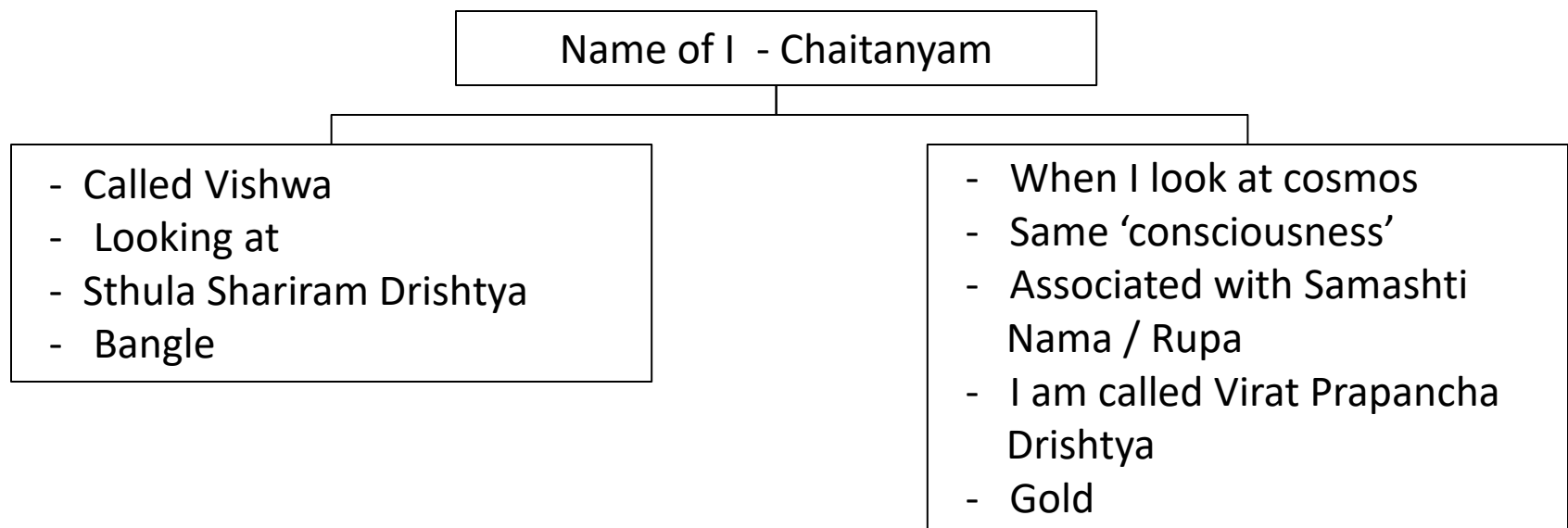
Indira	Virocana	Disciple
Deva	Asura	Raja

Mandukya Upanishad :

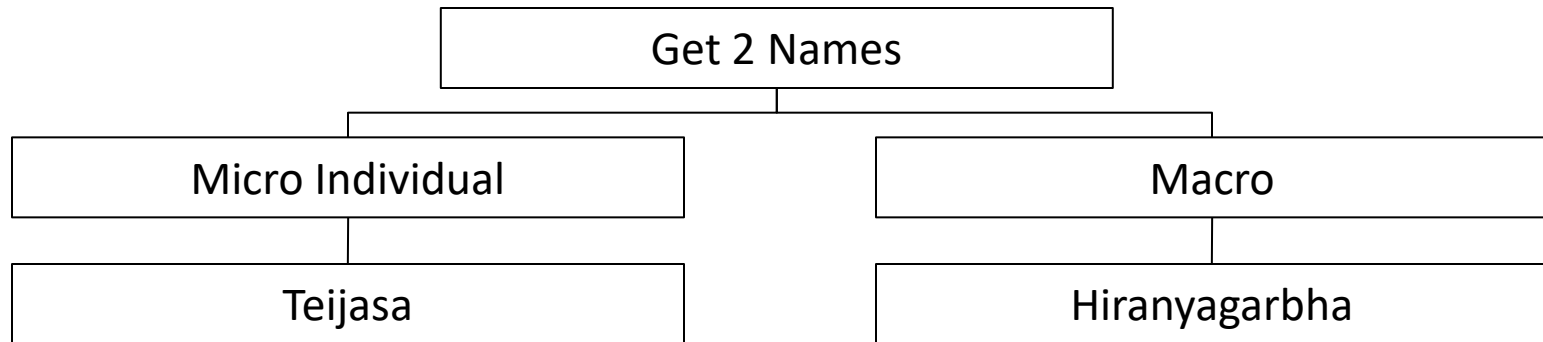
- 1st - 3 Padas - Bahya - I – Consciousness - Extroverted experiencing gross - Sthula.

Nama Rupa - i Get 2 names :

Virat	Vaishvanara / Vishwa
Samashti	Vyashti



- Both names of one Chaitanyam.
- Associated with internal Vasanamaya, Nama Rupa - Same I - Chaitanyam.



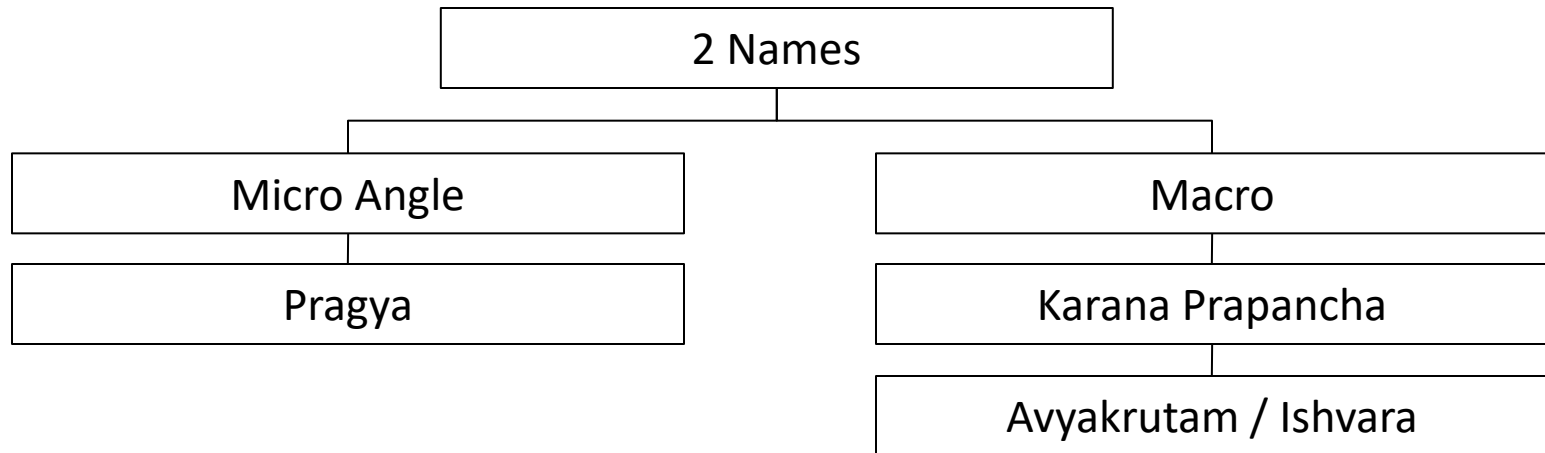
- Not associated with external / Internal universe During sleep...
- Sthula / Sukshma / Nama Rupas are not... Tuscham - Non existent.
- But is there in dormant form - called Karana Rupa sati....
- Whatever in potential form - Don't can't.

Example :

- Have milk - No butter
- Do you have butter - No But milk has butter in Avyakta form.
- Vyakta Butter Nasti
- Avyakta butter Asti
- Whatever is Avyaktam by consensus it is as Good as Asat....
- Asatva... Idam Agre Asit... Avyakta Prapancha Asti...

In sleep :

- Karana Nama / Rupa is there Associated with that I get.



- 6 Names not my real nature - But names from Nama / Rupa stand point.
- Every Nama Rupa is associated with some property or other - When all negated I am “ Amatraha “
- Amatrashai - Chaturvaha Avyavaharyam.

6 Pseudo Names :

All 3 Pairs :

Macro	Micro
- Vishwa - Hiranyagarbha - Ishvara	- Vishwa - Teijasa - Pragya

2 Padas, Karyam, Jagrat
/ Svapna

Verse 66 :

3rd Pada :

- Karanam(Sleep)

4th :

- Karya - Karana Vilakshana Pada, Turiya Pada.
- Anyathra Gocharam Pada → Jagrat / Svapna.
- Agrahanam / Sleep / Vilakshana

Beejam	Ankuram	Vilakshana
Sleep	Jagrat / Svapna	

- See Chart in Book

All Mithya - why?

- Mere names associated with Nama / Rupa.
- Only verbal / wordy existence - No substantiality of their own.
- Vacharambanam - 6th Chapter Chandogyo Upanishad
- Uddalaka - Father
- Svetaketu - Son

No substance called pot :

- Weight belongs to clay(Substantial)
- Name w.r.t. Shape
- Vacharambanam Vikaraha.
- 3 Pairs / 6 Nama Rupa Mithya
- Satyam = After negating, Pure Consciousness – Jnanyaha.

How you negate Nama / Rupa?

- Jagrat - Sthula - Nama Rupa is there
- Svapna - Sukshma - Nama Rupa is there
- Sushupti - Karana Nama Rupa is there
- Samadhi / Turiya / 4th state - Pure Consciousness - without Nama Rupa Avastha.

Turiya :

- Potential Nama Rupa gone, destroyed
- Won't again come out - Can't come back. –

Therefore won't again come out :

Vyuthana :

- When coming out of Samadhi, Nama / Rupa world had existed in potential form - Any Avastha you enter - Nama Rupa in potential form exists.
- In Empirical world - Can't enter
- Nama / Rupa - Rahita Avastha

How to become free from Nama / Rupa :

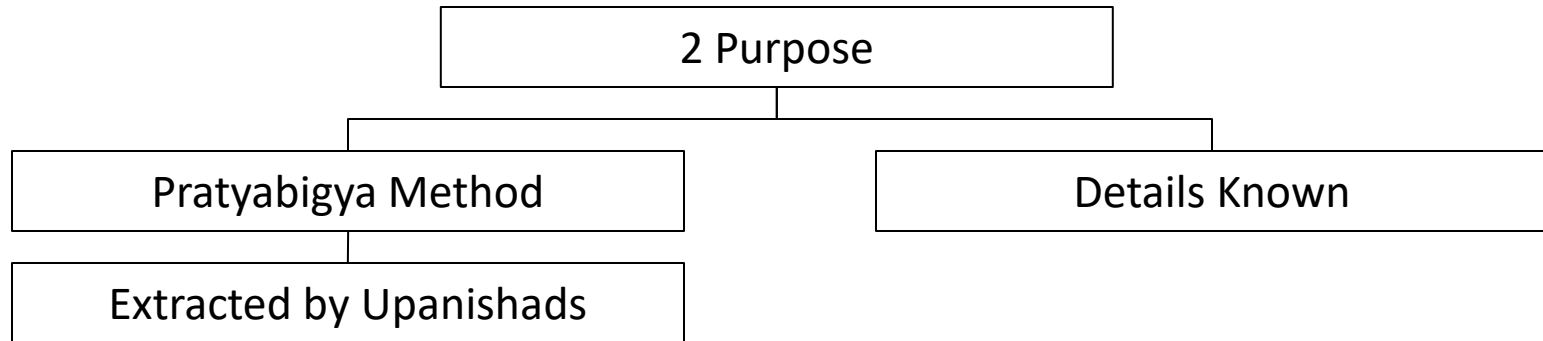
- Nama Rupa negated in Jagrat - By knowledge, not negate experientially / But by wisdom.
- Belong to lower order of reality.

As good as non existent :

- Mirage water - No difference to sand.
- This wisdom is Turiya Jnanam, to be accompanied.
- With Guru / Shastra in Jagrat - when awake...
- Nama Rupa Rahita Chaitanyam Aham Asmi.
- Always was / Am / will ever be free from Nama / Rupa.

Lecture 145

Verse 66 - Condenses teaching :



Verse 62 - 63	Verse 64 - 65	Verse 65
Taittiriya Upanishad	Bhuma Chandogyo Upanishad	Mandukya 3 Pairs

- Bahischa / Aantara / Tritiya Pada - Gunanam

Verse 66 :

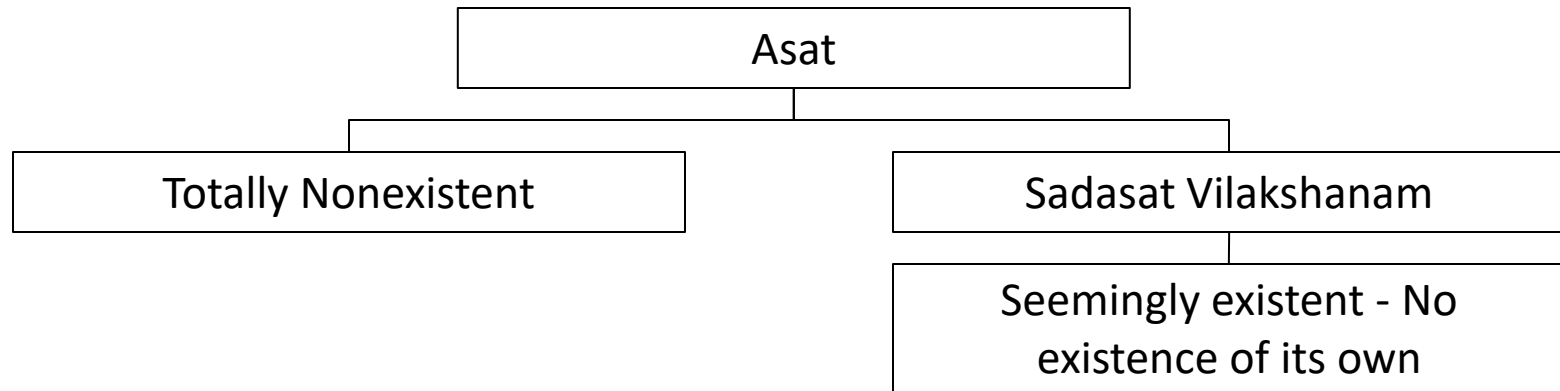
- 3 Pairs Mithya(Sthula, Sukshma, Karana) - Turiya - 4th Satyam



- Vacharambanam
- Nama / Rupa
- Have existence only at word level, no substantiality.
- Use / word pot - It gets substantiality.
- Similarly use word Jagat / world gets substantiated.

Pot / World (Sharira Prapancha) 6 :

- Has Normal existence
- No Weight
- Tangible
- Non substantial Nama Rupa.



- Clay - Satyam, Nyaha - 'Consciousness' - is Satyam.
- Neither Extrovert Consciousness - In Jagrat - Bahish Pragyam
- Neither Introvert Consciousness - In Swapna - Antar Pragyam
- Or Condensed Consciousness - in Sushupti - Ghana Pragyam

What's left - Nyaha / Nyaha / Nyaha :

- 3 Adjustment because of Nama / Rupa.
- Consciousness - is Neither waker / Dreamer / Sleeper
- Drop Existence Reflected - Keep Nyaha - Pure Consciousness.

In 3 States - it has Knowership :

- Bahish Pragma - knower - waker
- Antar Pragma - Knower - Dreamer
- Ghana - Pragma - Knower – Sleeper
- When you remove all of them it is not every knower is gone - It is pure, Nirvikalpaka Chaitanyam.
- Knower = Divided Consciousness, Turiyam is different from Truputi.
- Knower / Known / Knowing instrument.
- Consciousness = Pramatra / Pramana / Prameya / Triputi Rahita Shudha Akhanda Chaitanyam = Satyaha

Where can I find that?

- If you find that, it will become known, one of Trupti's.
- If you attempt to know Turiyam you are bringing it to level of Triputi - Denial of Turiyam!
- Bring it to empirical knowledge transaction.
- It doesn't come under knowledge transaction, Avyavaharyam.
- Negated all of them and what is left behind is Turiyam.

How do you negate ?

- Experiential or / Cognitive process?

Technical discussion :

Common Misconception :

- Many think - Go to extraordinary state - Negate Triputi.

Vedanta challenges this view :

- Whatever state you go into - Triputi will be there in Manifest / Unmanifest / form.

Proof :

- You must come out of that state.
- In that Samadhi state, Triputi was hiding because you came in and came out.
- Extraordinary logic doesn't stand.
- Triputi = Division of subject / Object / Instrument in Manifest / Unmanifest, potential form is there.
- Experiential negation not possible, Cognition negation to be done.
- Sunrise is Mithya - Experientially don't negate Cognitively negate.
- Eyes seeing sunrise, can't negate.
- By Sruti / Yukti / Anubava Pramanena understand.

Mithyatva :

- What is Mithya - As good as non existence, Sunrise is Mithya.
- Even when world thought, sun rises / Sets... it is eternal fact.

Therefore I am Nirvikalpa all times :

- Atma Sarvada Nirvikalpaka Asmi.
- Aham Nirvikalpaka in 3 periods of time - Knowledge gained in Jagrat only.
- Nyaha Asmi... Turiya Chaitanyam, one - Who abides in knowledge of truth.
- Knowledge effortlessly available in problems / Crisis in situations and effortlessly is Jnana Nishta.
- Such a person is called Satya Sandaha...

Chandogyo Upanishad : 6th Chapter last section :

- Person accused of stealing - Asked to touch / Lift red hot Axe bar.

Similarly one who says :

- Aham Brahma Asmi - Not touched by / Burnt by worlds - 3 Burnings - Adhyatma / Adibautika / Adideivika.
- Saha Tapa Trayata Muchyate...
- World will not burn him at death = Jeevan Mukta.
- Who says Aham Vishwa / Teijasa / Pragya... will suffer from Tapa Trayam... While living in Jail... Samsara Karta Griha... Tat Tvam Asi... Svetaketu.
- When I am Turiyam... I get Videha Mukti.

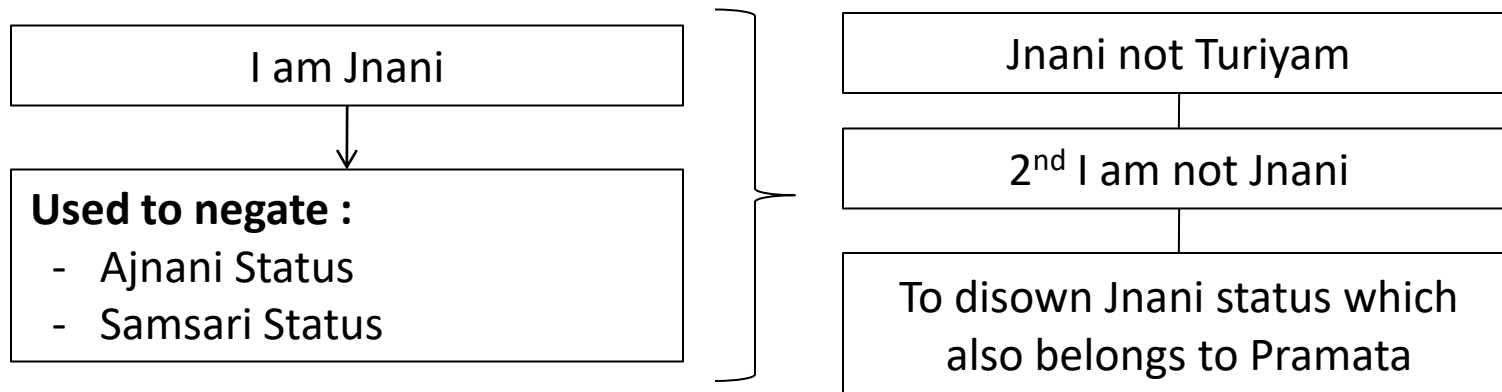
Verse 67 :

भारूपत्वाद्यथा भानोर्नाहोरात्रे, तथैव च ।
ज्ञानाज्ञाने न मे स्यातां चिद्रूपत्वाविशेषतः ॥ ६७ ॥

I have no knowledge or ignorance in me as i am of the nature of homogeneous consciousness only. Just as there is no day or night in the sun which is of the nature of light only. [Chapter 17 - Verse 67]

Before Vedanta :

- Pramata - Identified with Body / Mind - with self ignorance.
- Ignorance is property of Pramata... Knowledge also belongs to Pramata...
- Pramanam also operated by Pramata.



Spiritual Travel :

- Ajnani status → Jnani status → To no status (Ateeta – Beyond) Jnana and Ajnana Ateeta Brahman - Maneesha Panchakam.

Doubt :

- Why should I struggle to attain Jnani status if ultimately I have to disown.

- Do Karma Yoga / Upasana Yoga / Sadhana Chatushtaya Sampatti - Sravanam / Mananam / Nididhyasanam / Amanitvam - Adambitvam, 26 and 20 = 46 virtues!
- Why apply soap at all and Remove soap in a bath.

Very good logic :

- Apply soap to remove dirt and then rinse soap also.

One wise fool :

- Won't apply soap at all

2nd Wise fool :

- Won't remove soap - Keep it permanently, Apply and rinse.

Soap	Negation of Jnani Status
To remove Ajnani status / Cause of Samsara	Transcend both Jnani and Ajnani belonging to Pramata - "Knower"

- Intellect continues to have Jnanam, Jnani will not identify with that.
- When I discuss Jnanam - will discuss intellect also.

State of Jnani :

- Intellect is wise... therefore able to teach.
- Intellect continues to have Jnani Status, will not claim wise intellect as himself?
- Maneesha Panchakam - Not wise / ignorant.

- Jnanam - Ajnanam - Vyavaharika Satyam.
- I am Paramartika Chaitanyam Asmi, Beyond Vyavaharika Jnanam and Ajnanam.

Sun Example :

- Sun doesn't have day time - Day(Diwa) relevant only if there is night...
- On earth talk of day time because we have night.
- Sun has no darkness, it doesn't have night (Very good example / Logic good)

Day is meaningless :

- For blind - Dark / Bright meaningless, because not seen brightness.
- Blind will not understand darkness.

Sun :

- Beyond darkness and day

Atma :

- Beyond Jnanam and Ajnanam, Both belong to Antahkaranam Buddhi.
- Because Buddhi has ignorance, we can talk of knowledge.
- Atma has neither ignorance or knowledge.

Sun :

- Eternally of nature of light, Therefore beyond day and night.
- Vyavaharika Pramata alone has ignorance and knowledge.
- Paramartika Apramata / Turiyam doesn't have Jnanam and Ajnana.

- Vyavahara Pramata alone has ignorance and knowledge.
- Paramartika Apramata / Turiyam doesn't have Jnanam and Ajnanam
- Because I am nature of Bha Rupam Chit / Self effulgent 'Consciousness'.
- Negate Ajnanam by Jnanam and then Jnanam by Jnana Atma Vilakshanam.
- From Vyavaharika standpoint I am Vishwa, identified with Body / Intellect - Disciple.
- Nothing wrong - I am Turiyam
- Paramartika / Gunateeta - Chapter 14 Gita - Jnana / Ajnana Vilakshana / Sattvic Purusha.

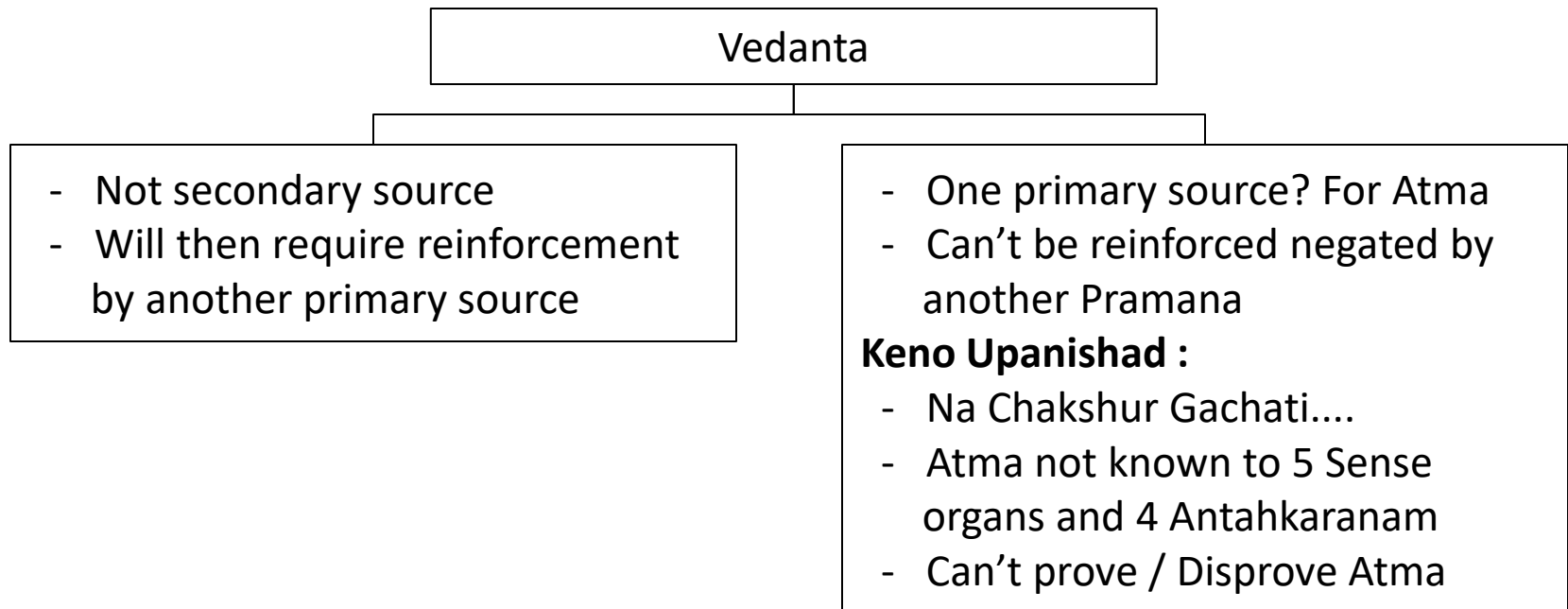
Verse 68 :

शास्त्रस्यानतिशङ्क्यत्वाद्ब्रह्मैव स्यामहं सदा ।
ब्रह्मणो मे न हेयं स्याद् ब्राह्मं वेति च संस्मरेत् ॥ ६८ ॥

As the truth of the scriptures may never be doubted one should always remember that one identified with Brahman has nothing to accept or reject. [Chapter 17 - Verse 68]

- Primary and Secondary Pramana.

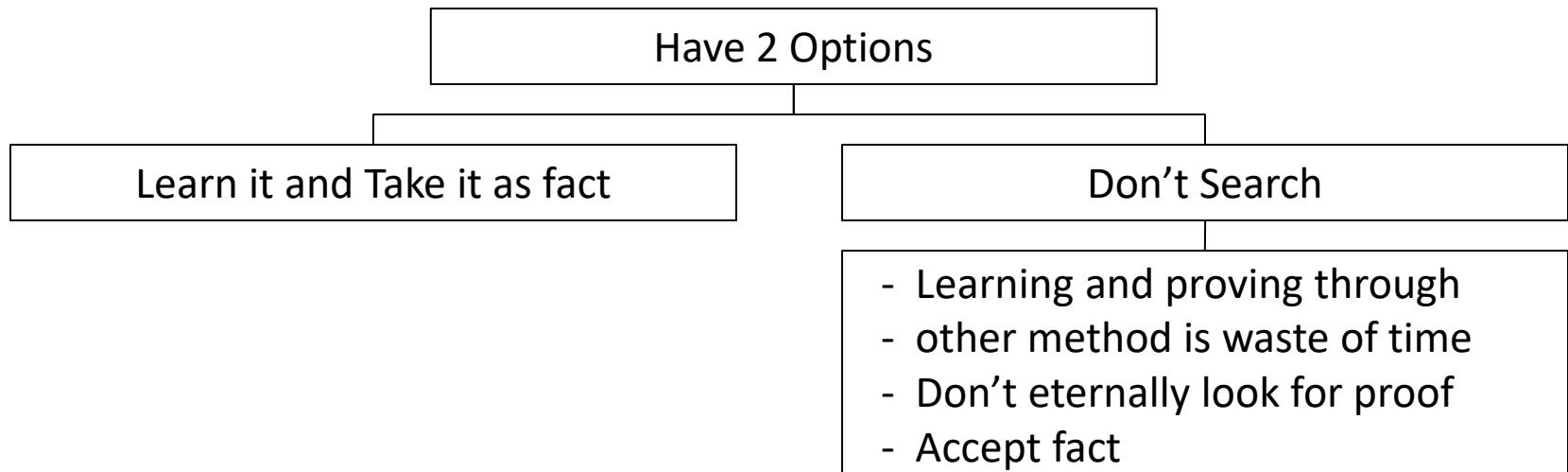
Primary source	Secondary Pramanam
<ul style="list-style-type: none"> - Valid by itself - Sense organ doesn't require further proof - Eyes not proved by Ears / Others or disproved - Ears / Eyes - Self Validated - Upajeevya Pramana - Gives final knowledge 	<ul style="list-style-type: none"> - Reinforce or negated by primary Pramana - Dependent on Primary Pramanam - Validated or Made invalid <p>Inference :</p> <ul style="list-style-type: none"> - Know fire - Seen Smoke reconfirm by seeing fire - Yatra Yatra Duma Tatra Tatra Agni - Smoke is dust / cement disproved – Negate / Reinforce inference - Upajeevi Pramana



Products	Shows	Commission	Film
- 5 CD's → ↑	- Buy tickets ↑	- Projects - corporate Music theme - National day ↑	- Somalis for film ↑

Tarqa : Logic :

- Secondary Pramanam → Depends on perceptual data / Primary Pramanam.
- Neisha Tarquena Mativapakeyat...
- No other Pramanam can reinforce or negate Shastra teaching.
- As you receive Vedanta teaching, its valid knowledge - What it reveals is a fact and need not be checked / Restudy Shastra if not clear.
- Never try to reinforce by eyes / Mind etc substantiate.



Lecture 146

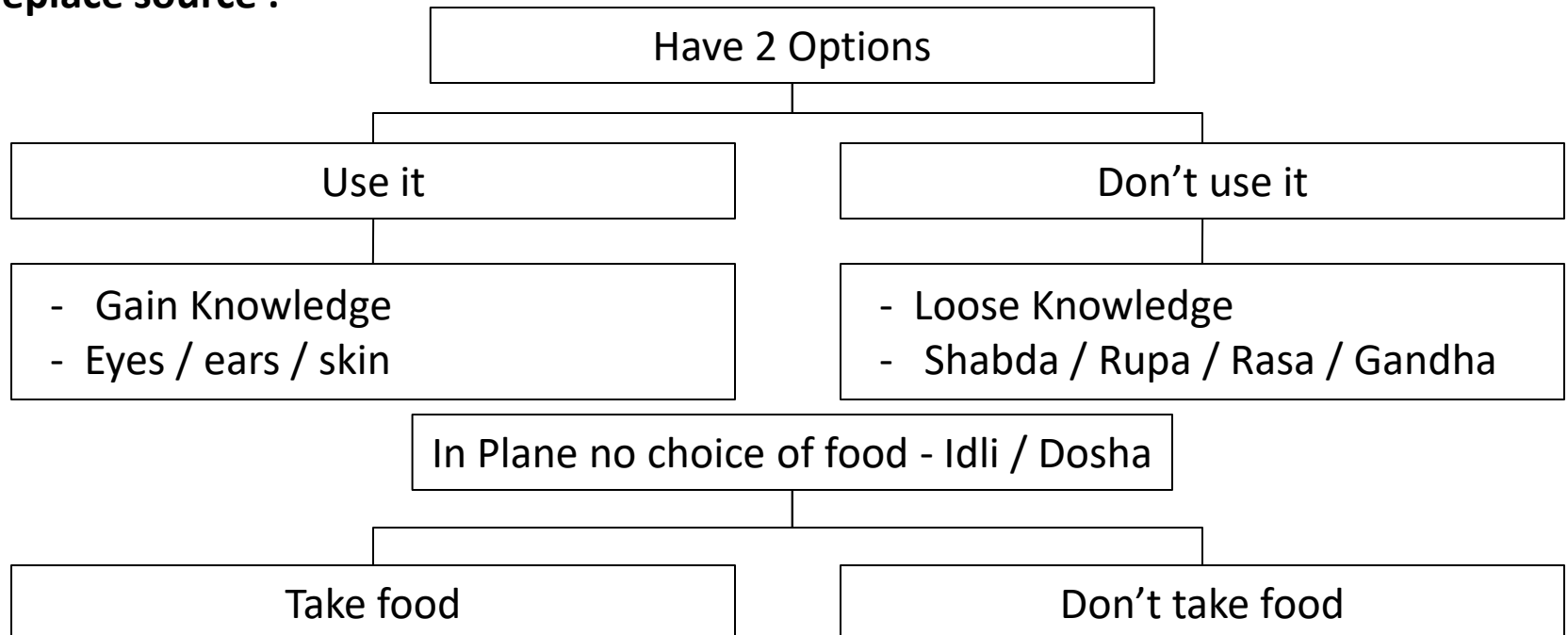
- Way we look at knowledge is way we look at Shastra - Pramanam.
- Our attitude towards Pramana(knowledge)... will depend on attitude to Pramanam.
- If source doubtful - Knowledge doubtful.

To see	Source
<ul style="list-style-type: none">- Colour- Sound	<ul style="list-style-type: none">- Eyes- Ears

- Depends on Laws / Nature of creation

- In field of subject / Observing 'Consciousness' Veda - Source.

Can't replace source :



Can't replace primary source :

- Since one should not doubt primary source of knowledge with any other source, irreplaceable Pramanam, Accept it as valid source of knowledge.
- Knowledge given by Shastra is fact.
- Atma Brahman is fact - Don't require further proof / Validation / Corroboration.
- No other Pramanam in the field of subject - Sakshi Chaitanyam.
- Understand Upajeevya Pramana Status of Shastra = Sadhanam(very good definition)
- Svata Pramana Jnanam - Sradhavaan Labate Jnanam.
- Ashradhanam gains hypothesis and will eternally wait for proof - Not accept as fact.
- Nothing can prove what Veda Reveals.

What is nature of Brahman?

- 1) There is nothing to be given up by Brahman / or remove, No Samsara in Brahman to be negated.

Our assumption / Expectation :

- Now I have Samsara - Do Sadhana - Give up Samsara one day - I am Asamsari - Heyam Nasyat.
- Don't wait for removal of Samsara.

2) Brahman has nothing to be acquired / Gained / Grasp :

- No Moksha to be achieved
- No Samsara to give up
- No Moksha to gain.
- Don't wait for Samsara Nivritti / Moksha Prapti...
- Here and now Moksha is my nature.
- Therefore dance in joy! celebrate freedom! Nandati Eva...
- I am Brahman / Turiyam - I slip to Vishwa / Teijasa / Pragya - Sleep in class.
- Forget nature - Problem.
- Free all the time - Therefore May you remember all the time.
- Do 'Nididhyasanam' as Sadhana for content remembrance.
- Definition Vivek 'Nididhyasanam' - Satchintanam... Vidurbudha, Recollect by any method.
- Write notes / Discuss / Share / Involve / Nididhyasanam.

Verse 69 :

अहमेव च भूतेषु सर्वेष्वेको नभो यथा ।
मयि सर्वाणि भूतानि पश्यन्नेवं न जायते ॥ ६९ ॥

A man is never born again who knows that he is one only in all beings like the ether and that all beings are in him. [Chapter 17 - Verse 69]

What is method to remember Turiyam?

Example :

- Akasha / Chidabasa / Chidambaram / Aham Ambaram / Akasha / Space / Rupaha Asmi(similar)
- In Mind / Nididhyasanam - Bring space to our mind and See common features.

Common Features :

- 1) Formless
- 2) Everywhere
- 3) Not Emptiness - Positive existent entity
- 4) Indivisible
- 5) Associated with everything
- 6) Not contaminated by anything
- 7) Useful when enclosed - Hall / Room.
 - Similarly Chaitanyam when enclosed in the body useful.
- 8) Useless when not enclosed - Chaitanyam - Avyavaharyam when not enclosed.
- 9) Not destroyed when enclosure destroyed.

Difference :

- In Space is Experientable object, but I am not object.
- Space like observer 'Consciousness' - I am, See common features as I am.

Next Say :

- I am formless / Everywhere / Indivisible / Uncontainable / Now enclosed within body
- Later unenclosed but I am always - There even when whole creation perishes.
- I continue to exist - See your nature with space - Sample method here.

1st :

- See - Space is in the hall

2nd :

- Space not in the hall but all halls in one space.

Similarly : 1st :

- 'Consciousness' is in the body

2nd :

- All bodies in one indivisible 'Consciousness'
- Yatha Nabhana - Space - Ekaha - One all pervading principle.
- I am one Consciousness enclosed in every body.
- Like one space enclosed in all containers.

3) I am not in body but all bodies / Containers are in me.

- This is how - One practices 'Nididhyasanam', knowledge available when I want effortlessly.
- Effortless availability of knowledge is called Nishta.

1st Gain :

- Jnanam - Through Sravanam / Mananam

2nd Gain :

- Nishta through 'Nididhyasanam'
- Jnanam will not transform life, Nishta helps to transform life.

Will Complain :

- Know Vedanta but...

Problem :

- Jnanam not converted to Nishta.

Nishta :

- Helps to transform life.
- Nishta attains Jeevan and Videha Mukti - Freedom from Punar Janma.

Verse 70 :

न बाह्यं मध्यतो वान्तर्विद्यतेऽन्यत्स्वतः क्वचित् ।
अबाह्यान्तःश्रुते किञ्चित्तस्माच्छुद्धः स्वयंप्रभः ॥ ७० ॥

The self is pure and self-effulgent having by nature no interior, exterior, middle or anything else anywhere, according to the Sruti, devoid of the interior and Exterior. [Chapter 17 - Verse 70]

- Vedanta is presented in Progressive form.

Steps :

- For digestion / Conviction.

4 Steps here :

1st :

- I am Consciousness in my body.
- Seen by Sharira Traya / Avastha Traya / Drk Dishya / Pancha Kosha Viveka.
- Body is container - Consciousness is content.

2nd :

- I am the Consciousness in my body and in every body.
- No two 'Consciousness' - I am one single Consciousness - Like Akasha.

3rd :

- I am not Consciousness in the body but all bodies are in me, Space like all pervading Consciousness.
- Adhara - Adheya - Reversed.

Reverse :

- Consciousness in body

To :

- Body in 'Consciousness'.

4th Step : Unique to Vedanta :

- I am Satyam - Everything which is in me is Mithya of a lower order of reality.
- Entire dream world is resting in waker - Dream is a lower order of reality, It is unreal - Mithya.

Similarly I 'Consciousness' am satyam :

- Everything observed - Resting in me is Mithya...

Steep step :

- Anything Mithya is as good as non existent, because it can't be counted.

My dream earnings - Can't count :

- Can't be added to Waker's earnings.
- Entire world is as good as non existent.
- Therefore I am Nondual principle.
- Advaita, Tatvam Asmi - Advaita Siddhi - Everest of Vedantic knowledge.

Stages

(1)

I am Consciousness in my
body

(2)

I am Consciousness in all
bodies

(3)

All bodies are in me -
Consciousness

(4)

No bodies at all

- Shadows
- Matsani Sarva Butani...
Chapter 9 - Very
important here

Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My
Unmanifest form (aspect); all beings exist in me, but I do
not dwell in them. [Chapter 9 - Verse 4]

- Whole world is in me - Matsani Sarva Butani.
- No world in me - Na Cha Matsani Butani.
- World is Mithya - As good as not there.

Verse 69	Verse 70
- 1 - 3 Stages	<ul style="list-style-type: none"> - 4th Stage - Nothing outside - Nothing inside - Nothing in between

- Bahyam Na Vidyate - Nothing outside.
- Vaa Antaha - Nothing inside
- Nothing Madhyatva... in between at any time / Place
- Other than me - Myself - There is nothing... I am not Vishwa / Teijasa / Pragya - other than Turiyam - Nothing.
- Source of knowledge not Pratyaksha / Anumana / Upamana / Arthapathi.
- Other Pramanas... Do not have access to Consciousness can't verify...

Vedanta :

- Upajeevya Pramana, No proof required.

Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः,
इत्यनुशासनम् ॥ १६ ॥ इति पञ्चमं ब्राह्मणम् ॥

idaṃ vai tanmadhu dadhyaññātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva, tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi, bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayaṃātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||
iti pañcamaṃ brāhmaṇam ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Ásvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- Ananthatvam / Abayatvam... Nothing inside / Outside...
- Nothing before Brahman as cause
- Nothing after Brahman as effect.

What is my nature :

- Nitya Shudha - why pure? nothing else to contaminate me pollute me like space.

Rain water contaminates :

- Earth / Ground - Not space
- Like that - I am Shudha

Svayam Prabasha :

- Self evident - Means - My existence doesn't require proof.

What is proof I am here?

- Seeking for proof is proof of existence.
- Self proven doesn't require proof.

Verse 71 :

नेतिनेत्यादिशास्त्रेभ्यः प्रपञ्चोपशमोऽद्वयः ।
अविज्ञातादिशास्त्राच्च नैव ज्ञेयो ह्यतोऽन्यथा ॥ ७१ ॥

The self is non-dual (and left over) by the negation of the universe according to the Sruti, not this, not this. It should be known as described in the Sruti, unknown knower and never otherwise. [Chapter 17 - Verse 71]

- Turiyam being Advaitam is free from duality of Subject - object - knower / Known duality - Not possible in Turiyam.
- Don't attempt to know Turiyam as subject.
- Attempt - Blunder - It is bringing it within field of subject - Object duality.
- Vishwa - within Pramatra Prameya duality
- Teijasa - within Pramatra Prameya duality
- Pragya - within Pramatra Prameya duality(Potential Duality)

How is Turiyam known?

- Don't know Turiyam.
- Remain as Turiyam by negating subject object duality.
- Method of negation - Nisheda Prajna.
- After negating subject / Object - Duality.
- Can I know Turiyam?
- Experience Turiyam?
- Any transitive verb requires subject - Object duality.

- Don't use words I - Experience

I - Know

Use : One verb :

- I Am Turiyam -

↑

Intransitive verb, Negate duality and aide As Turiyam.

Chapter 17 - Verse 71: Summary of Vedas from Up :

सर्वस्यात्माहमेवेति ब्रह्म चेद्विदितं परम् ।
स आत्मा सर्वभूतानामात्मा ह्येषामिति श्रुतेः ॥ ७२ ॥

If one knows that one is the supreme Brahman, the self of all, one should be regarded as the self of all beings according to the Sruti, their Self. [Chapter 17 - Verse 72]

जीवश्चेत्परमात्मानं स्वात्मानं देवमअसा ।
देवोपास्यः स देवानां पशुत्वाच्च निवर्तते ॥ ७३ ॥

An individual becomes adorable by gods and free from being under their control (Unlike beasts under men). If he clearly knows the supreme self, the shining one to be himself. [Chapter 17 - Verse 73]

Brief Definition :

- Prapancha Upasanam - 7th Mantra...
- Brahman is Adhishtanam in which Universe consisting of Triputi is resolved / Absent.

1st Pada and 2nd Pada : Has Triputi

- Pramatra / Pramana / Prameya
- Duality in forms of Pramata and Prameya

3rd Padam :

- Triputi is in potential form not absent.
- Avyakta Triputi is there.

What is proof ?

- From 3rd Pada alone Triputi of 1st pada and 2nd pada comes.
- Potential Triputi of Sushupti alone appears in Jagrat and Svapna as Manifest Triputi.
- Even in Sushupti, Triputi is in potential form.

Turiyam Definition :

- In which Triputi is permanently absent... Neither in Manifest / Unmanifest form.
- How you say Turiyam is free from Triputi...
- When we are experiencing clearly Triputi in the Jagrat world, Turiyam belongs to higher order of reality, Paramartika Satyam.
- Manifest and Unmanifest, Triputi belongs to Vyavaharika Satyam.
- Turiyam is free from Manifest and Unmanifest Triputi at all times.
- Don't have to physically negate Triputi.
- While experiencing Triputi - Can say.
- I - Turiyam am free from Triputi.

Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in me, but I do not dwell in them. [Chapter 9 - Verse 4]

- While experiencing movie, screen is free from characters.
- Characters Mithya... Screen satyam, Therefore Turiyam is ever free.
- Turiyam is arrived at by negating Triputi.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्डूवाविकम्,
यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पुण्डरीकम् यथा सकृद्विद्युत्तमः
सकृद्विद्युतेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam | yathā mähārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛdvidyuttam; sakṛdvidyutteva ha
vā asya śrīrbhavati ya evaṁ veda; athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 3 ||
iti tṛtīyaṁ brāhmaṇam ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

Murtha Amurtha Brahmana :

- Upanishad doesn't reveal Brahman.
- If Brahman is revealed Triputi of knower / Known / Knowing object division will come.

Up :

- Negates everything - Neti Neti..

Brihadaranyaka Upanishad :

तदा एतदवशरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं मन्तुं, अविज्ञातं विज्ञातुं;
नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं,
नान्यदतोऽस्ति विज्ञातुं; एतस्मिन्नु खल्ववशरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam draṣṭr, aśrutam śrottr, amataṁ mantr,
avijñātaṁ vijñātr; nānyadato'sti draṣṭr, nānyadato'sti śrottr, nānyadato'sti mantr,
nānyadato'sti vijñātr; etasminnu khalvakāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 – 8 - 11]

Similarly to Keno Upanishad :

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 - Verse 3]

- Brahman is known, it is ever Sakshi.

Sakshi :

- Witness - Presupposes witnessed object.

From Paramartika Drishti :

- Witness status - I don't have.
- In beginning use relative status and say witness.

Advaita Makaranta :

- Chatyopi Raga Rupam Samduta Na Tatvini..
- Witness status not Paramartika Satyam.
- Status from point of Vyavaharika universe Status - also Mithya....
- Having fake Rs. 1 Crores - Same as not having.
- Having fake Mithya ego personality - Same as not having.

Who is Fortunate :

- Ananasya Drk - Advaita Drk.
- Who abides in Turiya Svarupam - No God separate from himself.

Do you want to be Dasa? or swami?

- Swami - Ananda
- Dasa - Not happy, without freedom, can't be happy
- Dasa... Disdaining freedom - Freedom and Dasatram can't go together, temporary
- Dasa - Finally Swami and be free.

Verse 74 :

अहमेव सदात्मज्ञः शून्यस्त्वन्यैर्यथाम्बरम् ।
इत्येवं सत्यसंधत्वादसद्धाता न बध्यते ॥ ७४ ॥

The truthful man who has renounced everything unreal does not get bound again when he knows that he is always consciousness, the eternally existing self devoid of everything like the ether.
[Chapter 17 - Verse 74]

- 1180 - Upanishads - Originals
- 200 - Available
- In print - 108 Available, Upanishad Brahmdendra - wrote commentary on 108
- 36 Have commentaries, Shankara - 10 commentaries.

Chandogyo Upanishad : Chapter 6 :

- Tat Tvam Asi..

Uniqueness of this Upanishad :

- Brahman = Atma = Sat / Existence principle.
- Atma - Chaitanyam - Most popular form of teaching.

Problems :

- 1) Consciousness - Experienced only in living beings.
- Therefore have difficulty in assimilating all pervasive nature of 'Consciousness'

How C pervades inert objects?

5 Principles see with reference to Existence and Consciousness :

- 1) Existence - Independent - Not part or product not limited.
 - In 2 objects, 'Existence' is there.
- 2) Existence survives all Nama Rupa, Use 'Existence' as Chidabasa.
 - When I experience existence in physical objects, it is Pratibimba sat only.
 - 'Existence' for transaction, it has to become Sat Abhasa.
 - Original sad is not available for transaction without medium.

Verse 75 :

कृपणास्तेऽन्यथैवातो विदुर्ब्रह्म परं हि ये ।
स्वराड्योऽनन्यदृक् स्वस्थस्तस्य देवा असन्वशे ॥ ७५ ॥

Those are to be pitied who know the supreme Brahman to be otherwise. Those, on the other hand, who know it to be not different from themselves are established in the self and are their own Masters. They have all the gods under their control. [Chapter 17 - Verse 75]

- Sat - Pure Existence - Nyaya - Pure Consciousness, Normally - Nyaya = Pramata / knower.
- In known Dharmaya Samaya... it should be short only.
- Not Atma - Jnanam, Atma Jnanam
- Shunyaha - Normally emptiness, here without Rahitaha.

- Dvaita Rahitaha - Without Anatma.
- I am Atma - without Anatma.

How can I be without Anatma?

- I am free from real Anatma.
- In front of unreal Anatma, as good as non Existent because what is unreal not counted.
- Sitting in front of mirror, don't order 2 coffee! Not counted.
- I am without 2nd thing, Space - without 2nd.

Doubt :

- Creation in space.
- Space with 2nd thing - Vayu / Jalam / Agni / Prithvi - Mountain - Rivers.

How space without 2nd thing?

- Space is as good as without 2nd thing - Because 2nd thing doesn't affect space.
- Dvitiya Vastu Sambandha Rahitatvat, Dvitiya Rahitatvam.
- Bhagawan / Bakta Bheda will create Samsara Kripa - Unfortunate to be pitied.

Before	Come to Shastra
<ul style="list-style-type: none"> - Dvaitam - Finite Living being 	<ul style="list-style-type: none"> - Come to Advaita - If I remain in Dvaitam, no improvement - Finite Banda - No Change in finitude / Mortality

Therefore Samsara continues :

- Whoever has Advaita Jnanam - Ananya Drk (Seer Viseshanam)
- Advaita Drashta / Alone Svaraat - Emperor - Not Dasa.
- Dasa status and freedom do not co exist.
- Only Advaitam discovers sovereignty - Master - Svastha
- Abides in Svarupam and mentally peaceful.

Purusha Suktam :

- Whoever is wise - No more slave of Devatas.
- Jiva - Under Devatas - Navagrahams
- Jnana - Master of Devatas
 - Under his control all Devatas exist
 - Not Vishwa / Teijasa / Pragya but Turiya Sarva Adhishtanam.
- Adhyatma / Adideivika / Adibautika Prapancha... consists of living beings, Devatas, Prapancha are Mithya - Resting on Turiya Adhishtanam.

Indra is :

- Isness borrowed from me (Brahman).
- I lend existence, therefore under my control...

Bhagawan is he under my control?

- What is meaning of Bhagawan.
- Anatma / Experiencable object / Drishya - That Bhagawan is Mithya Nama Rupa.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Any Experiencable object is Namarupa...
- Bhagawan if object of experience is Namarupa.
- Such a Bhagawan depends on me - The Turiyam
- Like any Namarupa rests on me.
- Turiyam - Maneesha Panchakam...
- Braheiva Idam Jagat Sakalam - Chinmatra, Ishvara - Namarupa - Resting in me.
- Object / Mithya - Dependent on subject.
- If I am Turiya Atma - Shantam - Shivam



- Not object

- Turiya subject

Bhagawans subject is Me :

- Both one - Therefore no question of one depending on another.

Verse 76 and 77 :

हित्वा जात्यादिसंबन्धान्वाचोऽन्याः सह कर्मभिः ।
ओमित्येवं सदात्मानं सर्वं शुद्धं प्रपद्यथ ॥ ७६ ॥
सेतुं सर्वव्यवस्थानामहोरात्रादिवर्जितम् ।
तिर्यगूर्ध्वमधः सर्वं सकृज्ज्योतिरनामयम् ॥ ७७ ॥

Give up all connection with caste etc., all actions and all talk regarding the non-self. Always meditate on the pure self, the all-comprehensive principle, as AUM. The self which like a causeway protects everything established (Such as, Castes, orders of life etc) and which untouched by day and night, is in all directions, horizontal, upward and downward, and free from unhappiness, is of the nature of eternal consciousness. [Chapter 17 - Verse 76 and 77]

- Relationship between Jeeva - Ishvara is Mithya.

Relationship will Depend on definition of Jeeva and Ishvara

(1)

- Both Chaitanya Svarupa
- They are one
- Relationship requires 2
- If Sambandhi then fight

(2)

- Jeeva Ishvara, Vyashti Samashti
- Their Relationship is part / whole
- Both will rest on Adhishtana Chaitanyam

(3)

- If Jeeva is Chaitanyam
- Ishvara - Nama / Rupa experienced by me then relationship
- Ishvara Nama Rupa depends on Chaitanya for its existence
- Ishvara depends on me

(4)

- If Jeeva is Nama Rupa and Ishvara is Chaitanyam
- I am Nama / Rupa come few years before and will depart in few years
- I am Arriving / departing Nama Rupa and Ishvara is Chaitanyam
- I depend on Ishvara Chaitanyam

1	2	3	4
Jivatma and Ishvara one and Same	Jivatma depends on Ishvara	Ishvara depends on Jeeva	Both Jivatma and Ishvara depend on Adhishtana Chaitanyam

- All correct - Vachyartham / Lakshyartham.
- You are Drishyam - I am Drk
- Both depend on Brahman - Both one.
- May you gain Jnana Nishta - Abidance in knowledge by renouncing Deha Abhimana.
- When I am individual I can never claim, I am all pervasive.
- Individuality, because of Deha Abhimana, Jnana Nishta requires loosening of Deha.
- Abhimana / Loosening of role Abhimana - I am husband / Father... Every relationship is Deha Abhimana based.
- Seen every relationship as temporary role.

Everything role play :

- Sangha belongs to Ahamkara
- Asangaha belongs to Atma
- Sanga and Jnana Nishta can't go together.

Therefore loosen your Deha Abhimana :

- Along with Deha Abhimana - Jati / Ashrama Abhimana goes... I am Vaishya / Dalit / Jati = Varna Brahmachari etc.

Hitva - Give up :

- In society - Loosely retain designation to know our duty - Designation / awareness... require to know duty.
- Teacher / Duty - Varna Shankaraha
- Father / Daughter
- Designation loosely sits on you.

What is your nature - Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah II 6 II

That which is invisible, ungraspable, unoriginated and Attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Vivekachudamani Verses 253 to 263 - 10 Verses :

- 1st Beyond Jati Reduce Karma to come to Vedanta.

Start Reducing :

- 1) Nisheda karma
- 2) Kamyā karma
- 3) Prayaschitta Karma
- 4) Nitya Naimitta karma

Observe 4 :

- Anudvega Karanam
- Satyam
- Priyam
- Hitam
- Vedanta Vakya - Kaupina Vantaha.



Don't give up - Required for Mind - After Nishta - can give up.

- Dwell on Ohm - Higher nature - Turiya Dhyanam.

Based on Mundak Upanishad :

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

yasmindyauḥ pṛthivī cāntarikṣamotaṁ manaḥ saha prāṇaiśca sarvaiḥ |
tamevaikaṁ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa setuḥ || 5 ||

He in whom the heaven, the earth and the inters pace are centered, together with the mind and all life-breaths (Prana's) know him alone as the one self of all, and desist from all other talk. This is the man's bridge to the shore of immortality (Across the ocean of life). [2 - 2 - 5]

Mundak Upanishad :

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

arā iva rathanābhau saṁhatā yatra nāḍyaḥ sa eṣo'ntaścarate bahudhā jāyamānaḥ |
omityevaṁ dhyāyatha ātmānaṁ svasti vaḥ pārāya tamaśaḥ parastāt || 6 ||

Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that self as om. Godspeed to you in crossing to the farther shores beyond darkness. [2 - 2 - 6]

Only Ohmkara :

- When Ohmkara dies down - Mentally withdraw Vishwa / Teijasa / Pragya - To silence - UUM...
- I am Chaitanyam - witness of silence, Ohm 'Nididhyasanam' - Sad Rupa Atma.
- Shudha ever pure.
- After knowledge - Remove Viparita Bavana - Vasanas are there.

Later :

- No question of removing Vasanas because Atma doesn't have Vasana to remove.
- Vasana removal w.r.t. Mano Abhimana.
- w.r.t. Atma - No question of Vasana removal.
- Initially tell students to remove Vasanas.
- Vasana removal born out of mind identification.

19th Chapter Upadesa Sahisri : don't mind the mind . . .

- Sarvam - Atma alone in the form of everything... Sarvatma Bava.

Initially :

- Drk - Drishya Viveka
- I am observer - universe / World / Anatmas observed.

Misconception :

- I am Atma
 - world Anatma
- } Dvaitam

Later :

- Anatma is, I - Alone with false Nama / Rupa?
- Aakasha / Vayu... I and Nama / Rupa

Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३द्भि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvam bhuvanam-abhya-bhavā3m,
suvarna jyotiḥ, ya evam veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Purastat / Atmeiva Idagum Sarvam meditate - I am All.

Verse 77 : Based on Chandogyo Upanishad :

- Atma - Beyond Day and Night



Represents Kala Tattvam Kala Ateetam

Not bound by time :

- Ever effulgent 'Consciousness' - Nitya Prakasha Chaitanyam, Free from objects - Defects / Deficiencies / sickness.
- Which belong to Sthula / Sukshma / Karana Shariram.

Vihogaha :

- Sarvam - Everything above / Middle / 14 Lokas.

Verse 76 and 77 :

हित्वा जात्यादिसंबन्धान्वाचोऽन्याः सह कर्मभिः ।
ओमित्येवं सदात्मानं सर्वं शुद्धं प्रपद्यथ ॥ ७६ ॥
सेतुं सर्वव्यवस्थानामहोरात्रादिवर्जितम् ।
तिर्यगूर्ध्वमधः सर्वं सकृज्ज्योतिरनामयम् ॥ ७७ ॥

Give up all connection with caste etc., all actions and all talk regarding the non-self. Always meditate on the pure self, the all-comprehensive principle, as AUM. The self which like a causeway protects everything established (Such as, Castes, orders of life etc) and which untouched by day and night, is in all directions, horizontal, upward and downward, and free from unhappiness, is of the nature of eternal consciousness. [Chapter 17 - Verse 76 and 77]

Formal - Mind : 6th Chapter - Gita and Kaivalyo Upanishad :

- Mind dwells on teaching in Mind
- Result of Saguna Dhyanam(Karma and Upasana) = Adhishtam.
- In 'Nididhyasanam' - Not look for Adrishta Phalam only assimilation.
- In repeated Sravanam and revision of notes, mind absorbed in teaching.
- So that Dehatma Vasana becomes weaker = Vasana Vishayam - I am body orientation.
- Mano Nasha - Vasanas don't rise again.
- Vasana doesn't become stronger again.
- Down and not out = Vasana Kshayaya = Jnanam Down and out = Mano Nasha.

- Jnani has mind - Ohmkara is one support for 'Mind'

Mandukya and Chandogyo Upanishad :

- Prajapati Vidya - Chapter 8
- Ohmkara - Used for teaching.
- Chatushpathi - Atma -

Dwell on this truth :

- I - 'Jivatma ' who is now enclosed seemingly in body, am now with 'Paramatma'
- In each Mind - Take one virtue of 'Paramatma'.
- Worried about karma - Paramatma = Sarva karma Ateeta.
- Depending on problem tormenting, invoke appropriate aspect of 'Paramatma'

Chandogyo Upanishad :

- Paramatma = Sethuhu
- That which maintains order - Physical and Moral order of creation.
- Dam / Bund - To stop water coming from outside to inside or inside to outside.
- Paramatma = Sethuhu - 'Mind' Meditate on Sethu 'Paramatma' for laws of creation.
- Every event in micro and macro is governed by Laws.
- Heart beat / Digestion / Breathing / Circulation / Planetary movements.
- Micro level - Action - Produces - Papa Punya / Mishra - Governing principle.
- Vyavastha = Sethu - System /order /supervisor / Overseer.

Chandogyo Upanishad :

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतं
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं
सर्वे पाप्मानोऽतो निवर्तन्तेऽप- हतपाप्मा ह्येष ब्रह्मलोकः १

Atha ya atma sa seturvidhrtiresam lokanamasambhedaya naitam
setumahoratre tarato na jara na mrtyurna soko na sukr tam na duskr tam
sarve papmanotonivartantepahatapapma hyesa brahmalokah II 1 II

Next, this Self is like a dam. It supports the worlds and protects them from getting mixed up. Day and night cannot cross over this dam, nor can old age, death, bereavement, good actions, and bad actions. All sins turn away from it, for this Brahmaloka is free from evil. [8 – 4 – 1]

तस्माद्वा एतं सेतुं तीर्त्वान्धः सन्ननन्धो भवति विद्धः
सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा
एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते
सकृद्विभातो ह्येवैष ब्रह्मलोकः २

Tasmadva etam setum tirtvandhah sannanandho bhavati;
viddhah sannavidhho bhavatyupatapi sannanupatapi bhavati.
tasmadva etam setum tirtvapi naktamaharevabhinispadyate.
sakrdvibhato hyevaisa brahmalokah.

Therefore, by crossing this dam, if you are blind you do not feel you are blind. Similarly, if you are hurt, you do not feel you are hurt, and if you are mentally upset, you no longer feel the sorrow. This is why if you cross this dam, even night will be like day, for this world of Brahman is always full of light. [8 – 4 – 2]

- Ayam Atma Sethur Vidaranaha.

Brihadaranyaka Upanishad :

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद् एव वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथ्यते, न रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāmsaḥ prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyam loka iti. te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha bhikṣā-caryam caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyah, na hi grhyate; aśīryah, na hi śīryate; asaṅgaḥ, na hi saṅgyate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaṣa ete tarati, nainam kṛtākṛte tapataḥ. || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him.

Anubuti Prakasha :

- Sethu Vidaranaha.

This Verse closer to Chandogyo Upanishad :

- Chapter 8 - 4 - 1 and 2 – Aho Rathrivadi... Varjitham Neithagum...
- ‘Paramatma’ beyond day and night / Beyond time network.

Katho Upanishad : Yama :

- in 14 Lokas, Kala Tattvam will reach you.
- ‘Paramatma’ where Kala Tattvam doesn’t reach
- Sugriva’s mountain - Vali will chase...
- This ‘Paramatma’ appears as Universe with Nama / Rupa.

Sarva :

- Up / Down / Middle.
- ‘Paramatma’ not Jadam, universe Jadam
- Real is Chetanam - Appears as universe, Jadam.

How is it possible ?

Dream :

- Mind - Now pervaded by Chidabasa.
- In dream Chetana Antahkarana, appears as Jada Swapna Prapancha.
- Sentient mind appears as insentient world in dream.

- Chetana 'Paramatma' - Appears as Achetana Prapancha.
- Anamayam - Not undergone real change / Modification.
- If it becomes really universe, then Bhagavan is gone! Then Paramatma will not be there.
- Milk becomes curd - Milk gone.
- Apparently changes as universe - Really not subject to change.

Say :

- I am that Paramatma in 'Nididhyasanam' / Mind - Prapadhyate.
- I Alone appear as all these - Aham Annam / Anna Daha / Sloka Krutu...

Verse 78 :

**धर्माधर्मविनिर्मुक्तं भूतभव्यात्कृताकृतात् ।
स्वमात्मानं परं विद्याद्विमुक्तं सर्वबन्धनैः ॥ ७८ ॥**

One should know oneself to be the supreme Brahman free from all bondage, merit and demerit, past and future, and also from cause and effect. [Chapter 17 - Verse 78]

Katho Upanishad :

**अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥**

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [I – II – 14]

Definition of Atma :

- Given by Sishya 7 years old.
- Dharma - Adharma - Vinir Muktam.
- Beyond Punyam and Papam, Beyond Sanchita / Agami / Prarabda.
- Jnani has Prarabda w.r.t. body of Jnanam.
- With reference to his real nature, he doesn't claim Body and Prarabda.

Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 - Verse 27]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [Chapter 3 - Verse 28]

- Punya Papam belongs to Ahamkara.

I am Ahamkara Sakshi Atma :

- Therefore don't have Sanchita / Agami / Prarabda.

Beyond Past	Future
<ul style="list-style-type: none">- Butam- Myself as Bokta Experiencer of Varieties of results	<ul style="list-style-type: none">- Bavyam- Includes Present

- Previous karta - Guilt Comes - shouldn't have done
- That - Mind dwells on past regrets, As we grow older - it increases.

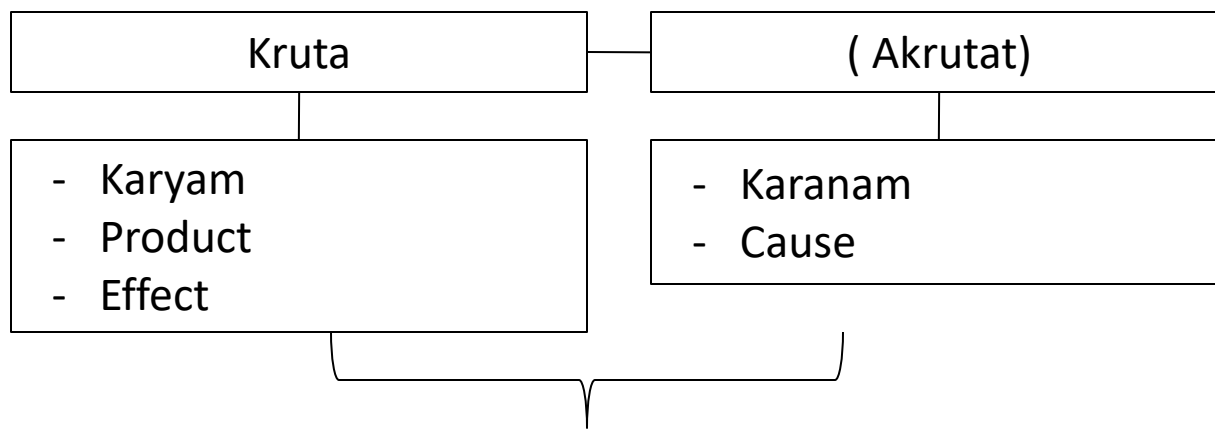
Taittiriya Upanishad :

एत ह वाव न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati | kimahagn-sadhu nakaravam |
kimaham papam-akaravamiti | sa ya evam vidvanete atmanagn sprnute |
ubhe hyevaisa ete atmanagn-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Regrets and Guilts occupy minds and as we grow older, it increases, Both based on past.
- Future plan - Tomorrow / Month / Projects - Anxieties / concerns.
- When young mind dwells most of time on future.
- When old mind dwells most of time on past.
- Really we are in present.
- Atma beyond past and future - No regret / Guilt w.r.t. past.
- No anxiety / Concern w.r.t. future.



- Atma Beyond Karya Karanam
- Karya / Karana Ateetam

Both Cause / Effect fall within time

Doubt :

- How Atma not Karanam?

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
 आत्मा प्राणमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
 तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
 अपान उत्तरः पक्षः । आकाश आत्मा ।
 पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- From Atma - Butam and Bautikam came.
- Atma is Karanam - Temporarily accepted for sake of teaching as cause of universe.
- End of teaching - Negate universe.

Mandukya Upanishad : Teacher negates universe

- Panchikaranam Srishti Elaborated and systematically and properly negated.
- Then Self, Atma, is not cause of universe, Because universe is negated.
- Therefore universe not cause. Adhyaropa - Apavada method.

In beginning :

- Atma = Karanam

Finally :

- Karana Ateetam, Therefore Kruta / Akruta....
- 'Paramatma' is free from all shackles of Samsara / Karma / Kala / Shariram / All bondages.
- May you understand / Assimilate that Atma as myself... I am that Absolute principle.³²³

Verse 79 :

अकुर्वन्सर्वकृच्छुद्धस्तिष्ठन्नत्येति धावतः ।
मायया सर्वशक्तित्वादजः सन्बहुधा मतः ॥ ७९ ॥

The self is regarded as the doer of everything though it is a non-doer. It is pure. It runs Ahead of those that run, Though it does not move at all. It appears to be many though unborn. For it possesses all powers by Maya. [Chapter 17 - Verse 79]

Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

तदेजति तन्नैजति तदूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

*Tadejati tannaijati tad dure tadvantike,
tadan-tarasya sarvasya tadu sarva-syasya bahyatah [5]*

The Atman moves and It moves not ; It is far and It is near ; It is within all this, and It is also outside all this. [Verse 5]

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- By itself higher nature doesn't do anything.
- At the same time Sarva Krutu, From Vyavaharika Drishti.
- Appears to do Srishti / Sthithi / Laya / Nirgraha / Anugraha.

Liked :

- Waker - dreamer.
- Enter - dream world, As dreamer, identified with dream body travel all over.
- From Vyavaharika Drishti Motionless
- From Pratibasika Drishti / Swapna Drishti Travel.
- From Paramartika Drishti Atma is Akarta.

- From Vyavaharika Drishti - w.r.t. Body - Atma is coming / Going to class.
- Without doing - Appears to do.
- From higher nature - Not doing.
- From Vyavaharika nature - Does everything.
- Similarly remaining steady without travel... overtakes travelling / Running sense organs and mind.
- When mind runs to any object of the world, when thoughts go, mind borrows 2 things from Atma...

Sat - Existence and Chit 'Consciousness'

- Wherever it goes, it borrows sat - chit, Mind goes to Surya / 14 Lokas - Thought borrows Sat - Chit from Atma.
- Atma must be already there for borrowing - Mind need not come here - There itself Atma is there.
- In dream, dreamer sat-chit from waker, any object / Anywhere in dream.
- Atma gives sat and chit to sense organs and mind to lend, Atma as though travels.
- Before mind decides to travel to T. Nagar - Atma goes there faster 1st, to give sat-chit.
- Mind gets power from Maya Shakti.

Purusha Suktam :

- Ajaya Mano....

- Remaining changeless it multiplies to become many.
- Without being a Karanam, it is experienced as many.
- Waker in dream, sees airport, 100's of people, appears as many.

That changeless Atma I am :

- Shudham - Borrowed from 8th Mantra Isavasya Upanishad : Chukram.....

Verse 80 :

राजवत्साक्षिमात्रत्वात्सांनिध्याद्भ्रामको यथा ।
भ्रामयत्यगदात्माहं निष्क्रियोऽकारकोऽद्वयः ॥ ८० ॥

Without action, a non-agent and one without a second, I, the universal self, make the world go round like a king who is only a witness or like the loadstone which moves iron by its proximity only. [Chapter 17 - Verse 80]

For 'Nididhyasanam' :

- Raja doesn't do action - By presence, makes all active, Atma like Raja. Doesn't do anything.
- By mere presence makes sense organs and mind act.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

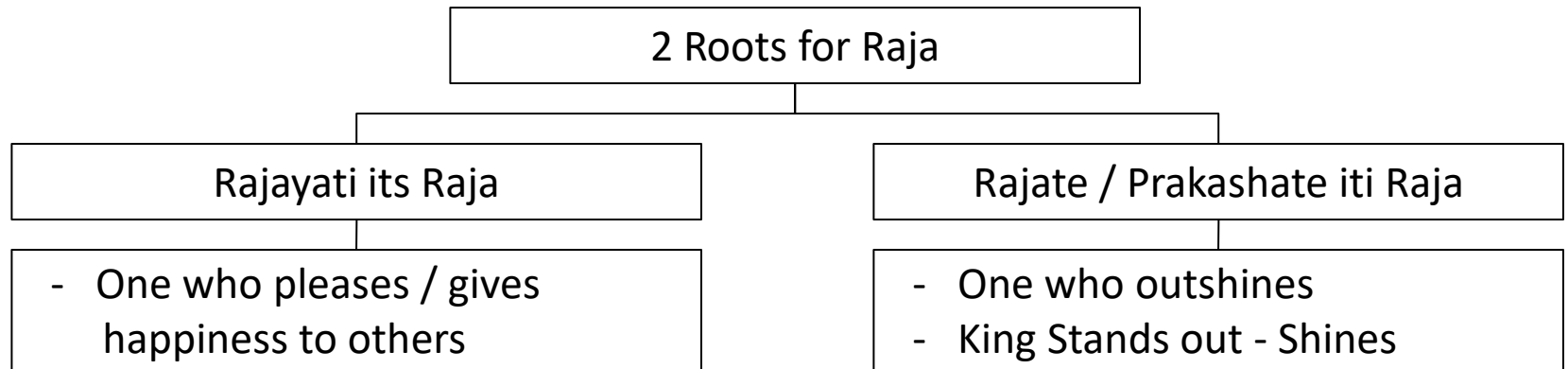
*Kenesitam patati presitam manah, Kena pranah prathamah praiti yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

- Impelled by what Mind thinks, tongue speaks, ears hear, all Devas active?

What is that Atma in whose presence all these organs function?

- Raja / Magnet (Bramanaha)



- Similarly Atma Svarupam Prakasha - Rupa Chaitanya Svagata Bavati.
- In presence of Atma, All outshine - Remains Pure Sakshi / Witness.
- Magnet doesn't do anything, In its presence, iron is attracted.
- No will / Action - Sannidhya Matrena iron fillings move...
- That which makes things around to move.
- Atma like Raja / Magnet... himself inactive, makes others active (Some things close by - Not plastic or far away)
- Atma is Akarta, in its presence everything active.
- Atma, Jagat, Atma – 1, and is so powerful
- That it activates everything - Activates everything.

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in the hearts of all beings, O Arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine.[Chapter 18 - Verse 61]

- Andha Bhagawan activates everything.
- I - universal self activates everything.

Vyavaharika :

- Can't activate servant / Family / Office staff!
- As Vishva slave.... Not master, Dosham.

Join Visishta Advaitin :

- Vyavaharika Drishtya - Put Namam...
- Paramartika Drishtya - Soham

Anjaneer :

- Deha Drishtvatu Dasoham, Jeeva Budhyat Tvam Amsha Pakshaha
- Atma Budhyat - Tvam Eva Aham, Iti me Nischita Matihi.
- w.r.t. Deha - Dvaitam - Join Madhavacharya Dasoham - Few Kgs of body!
- Jeeva Buddhya - Look yourself as Chidabasa
- Reflected Consciousness - I am part of Original Consciousness because so many Chidabasa's are dependent on - One total chit.
- I am part dependent on chit.

- Pratibimbam dependent on Bimba - Jeeva Buddhya - Amsa.

Before :

- Dasa - Different
- Now - Part - Sat next to God
- Atma Buddhya - Look at myself as chit
- Not Chidabasa - Not Shariram / Pratibimba, Chaitanyam but Bimba Chaitanyam.
- I am neither Dasa / Amsa / I am Bimba Tva Meva Aham / Advaitin.
- Dvaitin / Visishta Advaitin / Advaitin - All 3 right if standpoint is clear.

Dasoham / Soham :

- Both from Vyavaharika Drishti, Shariram and Chidabasa.
- Chit - Atma - Paramartikam, Nishkriya / Akaraka / Advaita Asmi.

Verse 80 :

राजवत्साक्षिमात्रत्वात्सांनिध्याद्भ्रामको यथा ।
भ्रामयत्यगदात्माहं निष्क्रियोऽकारकोऽद्वयः ॥ ८० ॥

Without action, a non-agent and one without a second, I, the universal self, make the world go round like a king who is only a witness or like the loadstone which moves iron by its proximity only. [Chapter 17 - Verse 80]

3 Important Topics of Vedanta(Verse 22 to 84)

- Samanvaya –
Central teaching

Jnana Sadhana

Means of Attaining /
Jivatma - Paramatma
Aikyam

Jnana Svarupa

Aham Brahma Asmi

Jnana Phalam

Verse 78 - 79 - 80:

- Svarupa Jnanam - 'Nididhyasanam' is internalising teaching, without displacing wrong notions / Misconceptions / Kirukal in the mind / Black board - Jnanam can't get in.
- If mind blank - Lines easily read.
- If one conclusion about myself is not correct.

Every conclusion about myself is wrong!

- I am karta / Bokta / Pramata / Tata /... Boss / Rich... every idea about myself is misconception.

- Aham Brahmasmi also written over writing, not effective.

In Every Mind - 2 Parts are there - Depends on what's written there

- Negation of wrong notion
- Viparita Bavana
- Nivritti Marga
- Mano Buddhi Chittani Naham
- Na Bhumi / Vayu - 3 Lines
- Wiping of Blackboard
- Negation

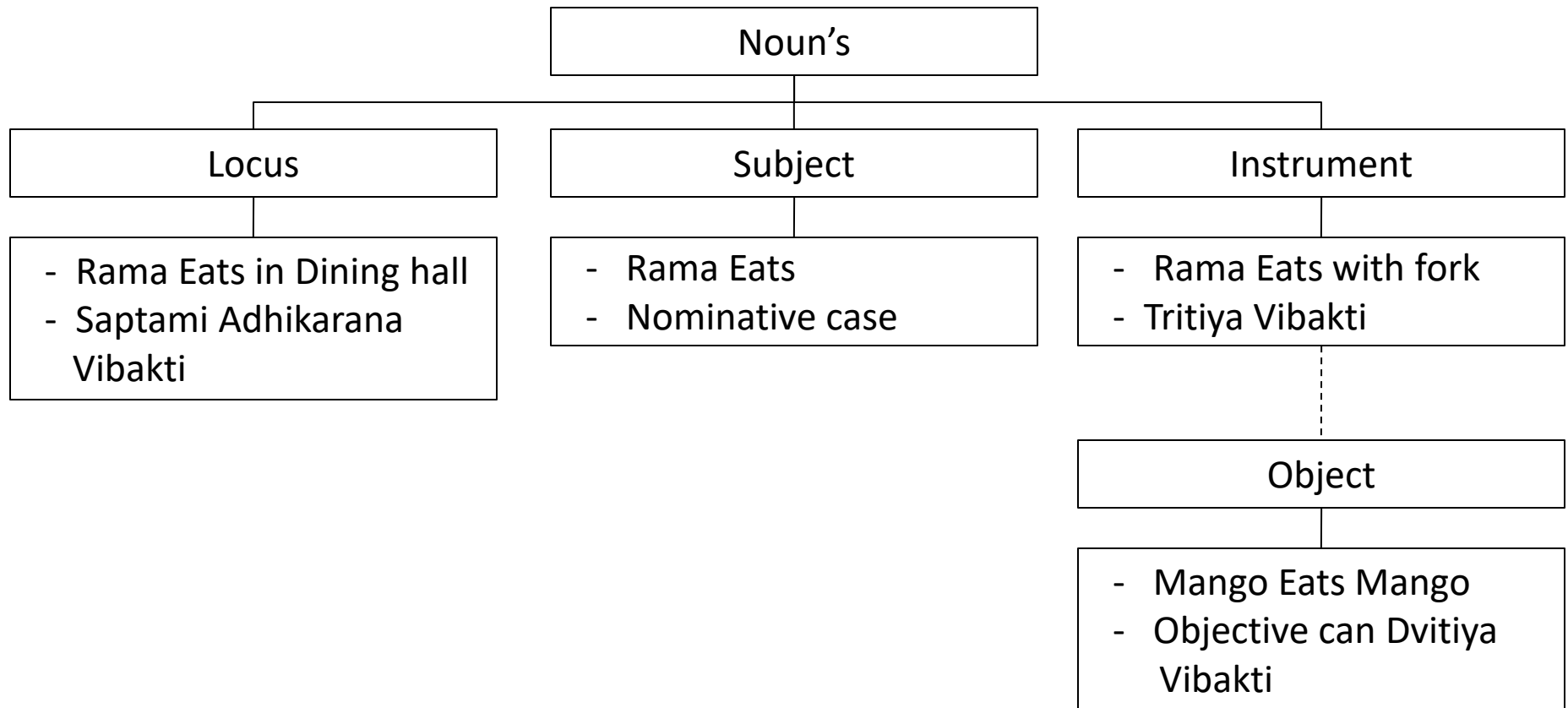
- Pravirthi Marga
- Aham Brahmasmi
- Shivoham - Effective only when 3 done
- Assertion
- Say Chidananda Rupaha... and Grow

Verse 80 :

- I am King / Magnet - I in whose presence all activities take place.
- I do not do any activity... Everything moves - I am not involved.
- In any karma - I activate whole universe.
- I am behind everything in creation, Therefore called Jagat Atma.
- I am Atma of whole universe, who activates everything.
- I am Nishkriya, Kriya Rahitaha, Karma Rahitaha, Avyavaharyam - Akarta / Beyond all transactions.
- Therefore absolute, I am Akarta because I am Akaraka.

Technical :

- All empirical transactions are in form of action, Verbally transact - Speaking - verbally transact.
- Hands / Legs move - Actions indicate verb.
- Goes / Comes - Receives / Talks /shouts.
- Verb always associated with noun (Subject of verb)



- Transactions associated with Karanas / Accessories.... Kriya goes with Karanam... accessories goes with transaction.

- Atma is beyond transaction, Because it is beyond any accessories.
- Not object / Instrument / Locus / Karanam.
- Thing beyond case ending is not a transaction and is called Avyayam - No gender/case.
- Beyond all transaction - Akarana - Different from all Karana's.

Mandukya Upanishad :

- Avyavaharyam - Beyond transaction, Therefore Atma not part of knowledge transaction.

Therefore not object of knowledge :

- Not knower (Subject), known (object), instrument of knowing, not locus, beyond language.
- Akarana - Beyond transaction, Advayaya beyond duality.

All transactions involve duality :

- Atma transcends duality / Transactions Akartavat, Advayaya, indeclinable - No gender / No case ending / Beyond all - Therefore non dual.

Verse 81 :

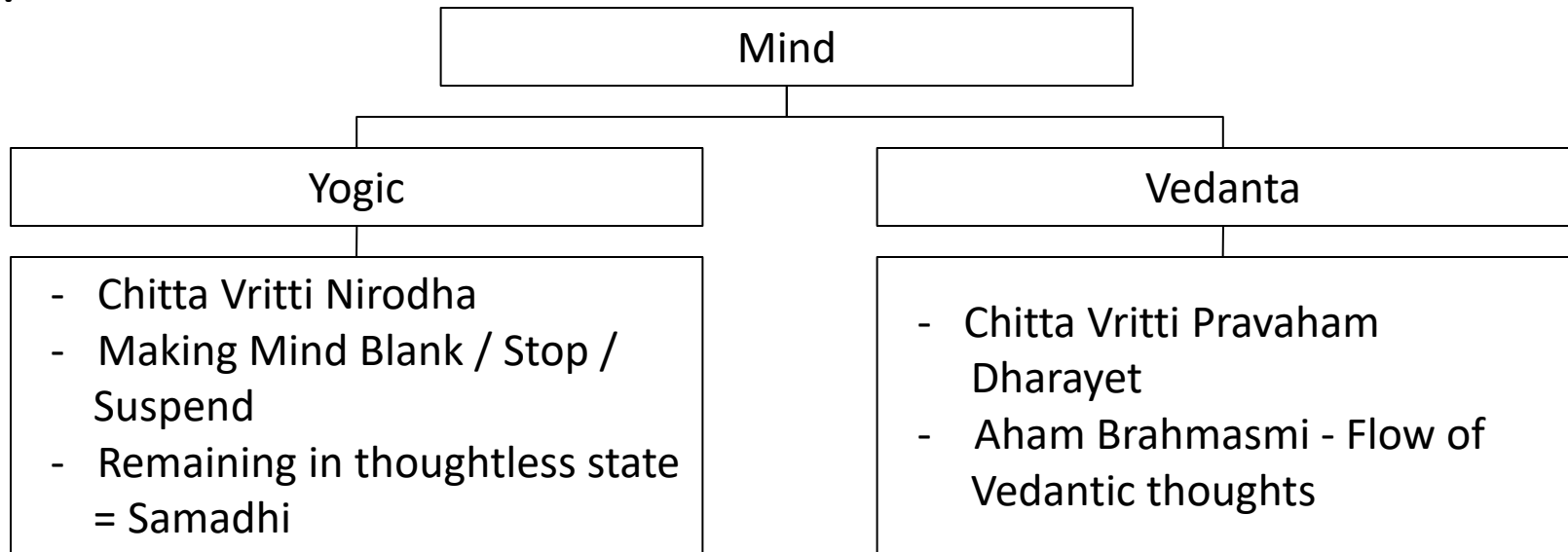
निर्गुणं निष्क्रियं नित्यं निर्द्वन्द्वं यन्निरामयम् ।
शुद्धं बुद्धं तथा मुक्तं तद्ब्रह्मास्मीति धारयेत् ॥ ८१ ॥

One should have the conception that one is Brahman which is without qualities, without actions, eternal, free from duality, free from unhappiness, pure, awakened and free. [Chapter 17 - Verse 81]

What is 'Nididhyasanam'?

- Nididhyasanam = Maintaining thought in mind.

Mind :



What type of Brahman?

- 1) Nirguna - Free from attributes, Inferior / Superior, Anyatra dharma / Adharma.
- 2) Punya papa Ateeta

3) Nishkriya :

- Akaraka - No verb associated with me.
- Where karmas are there, Phalams are possible, No Sanchita / Agami / Prarabda - others say.
- Jnana has Prarabda, Body has Prarabda.
- Jnani never claims body as himself.

4) **Nitya - Eternal**

5) **Nirdvandam - Beyond pairs of opposites**

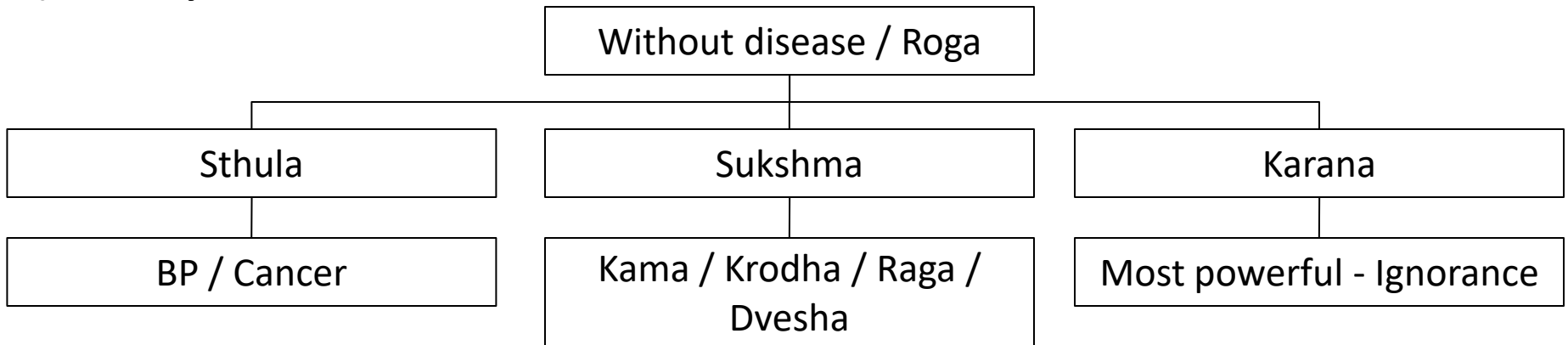
- Sukha / Dukha Labah Nasti

- Jaya / Parajaya

- Mana / Apamanaha

- **Mana Apamana Yo Tulyahe - Tulya Mitranayo...**

6) **Niramayam :**



- I am Sthula / Sukshma / Karana Ateeta / Vishva / Teijasa / Pragy Vyatiriktaha.

7) **Shudha :**

- Pure

8) **Buddha :**

- Ever evident / Enlightened, Untouched by ignorance.

9) **Mukta : Meditate :**

- I am ever liberated / Liberation not future event.

Verse 82 :

बन्धं मोक्षं च सर्वं यत इदमुभयं हेयमेकं द्वयं च ।
ज्ञेयं ज्ञेयाभ्यतीतं परममधिगतं तत्त्वमेकं विशुद्धम् ।
विज्ञायैतद्यथावच्छ्रुतिमुनिगदितं शोकमोहावतीतः ।
सर्वज्ञः सर्वकृत्स्याद्भवभयरहितो ब्राह्मणोऽवाप्तकृत्यः ॥ ८२ ॥

Having gained a perfect knowledge of bondage and liberation with their causes (Viz., Ignorance and knowledge respectively), having acquired a complete understanding of Causes and effects which are objects of knowledge and are (Therefore) to be negated and truth (to be the self) which is beyond all objects of knowledge, known in the Vedantas and taught by the Sruti and the teacher, a knower of Brahman stands freed from the fear of being born again, becomes all and all-knowing, goes beyond grief and delusion and has the acme of his life fulfilled. [Chapter 17 - Verse 82]

- Spiritual Sadhana - Condensation - Syllabus.

1) Know :

- What is bondage and liberation - That Makes us with right choices.
- Choice presupposes discriminative knowledge, don't choose mechanically.
- If not out of conviction, doesn't stay.
- Samsara is bondage - Liberation is being free from Samsara / Transcending Samsara.

2) Know :

- What is cause of bondage and liberation, Diagnosis important to treat disease.
- Jnanam = Moksha Karanam
- Ajnani = Bandah Karanam
- Vigneya / Vijaniti - May you know.

3) May you know what is to be rejected :

Heyam :

- Hana / Tyaga / Yogyam
- Ekam = Karanam, Dvayam = Karyam
- Both exist within Kala Tattvam - Cause and effect within time.
- Karanam - Before in time
- Karyam - Later in time
- Anything within time = Heyam - To be given up.

Mandukya Upanishad :

- Karanam - Called Hetu, Karyam = Phalam.
- Yavat... Hetu Phala Vetaha...
- As long as you are in grip of Karana / Kama - You are in Samsara.
- When you transcend Karana - Karya Dvayam, you are liberated.

Vidhura in front of Krishna :

- After peeling of skin of banana - Threw banana and ate skin... gave to Krishna also.

Skin	Bavana
<ul style="list-style-type: none">- Maya- Now eating Maya / Skin / Left over- Now playing with Karana - Karyam	<ul style="list-style-type: none">- Brahman

4) Know :

- Brahman is beyond Jneyam - Knowable
- Agneyam - unknowable
- Veditam - Aviditam
- Brahman - Beyond known - Unknown / Unknowable
- All knowable and unknowable comes under Drishyam / Object category.
- Param Brahma is not object, transcends all objects.
- It is subject... Param - Absolute.
- Tattvam - Reality
- Ekam - Non dual
- Vishuddham - Pure - Should be known by you.

Should know :

- 1) Bandah
- 2) Moksha
- 3) Karanam and Karya
- 4) What to give up
- 5) What is Param Brahman : Tattwa / Eka / Vishada.
 - Brahmana - Vaidica - Follower of Vedic traditions.
 - Any seeker who is willing to follow Vedic lifestyle, Guna Brahmana / Not Jati Brahmana.

Benefit :

- Cross over Shoka, Sorrow and moha - Delusion
 - Conflicts in life
- Object of Ateeta, Transcends Shoka and moha.

Sarvagya :

- Omniscient - Nothing else to be known.
- Jnani knows only Brahman - Nothing other than Brahman.
- Omniscient not because, I know everything but because, I know there is nothing else to be known.
- Done everything to be done / Fulfilled person.

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

- Because he has attained all - Dharma / Artha / Kama - Moksha



Infinite includes finite, Therefore he is Poornaha

Verse 82 :

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ज्ञेयं ज्ञेयाभ्यतीतं परममधिगतं तत्त्वमेकं विशुद्धम् ।
विज्ञायैतद्यथावच्छ्रुतिमुनिगदितं शोऽऋमोहावतीतः ।
सर्वज्ञः सर्वकृत्स्याद्भवभयरहितो ब्राह्मणोऽवाप्तकृत्यः ॥ ८२ ॥

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- Seeker is Brahmana - Follower is Brahmana / Lifestyle Vedic.

What is bondage? Liberation?

- Sreyaha - Preyaha

Sreyaha :

- Known when Sattva Guna predominant.
- In Karana Yoga lifestyle will have Viveka Shakti, Mind will have Samaha.
- When there is Samatvam, learn from experiences.

Parikshya Loka :

- Experiences take us in learning mode not reactive mode.

Reactive Mind :

- Blames others and the world and the Lord.

Why Psunami?

- By Karma Yoga - Know Bandah and Moksha Karanam.
- Dvaita Prapancha consists of Karyam and Karanam, It is cause of bondage.
- Dvaitam is Samsara, Dvitiatmai Bayam Bavati

Brihadaranyaka Upanishad :

- Karana Karya Prapancha to be given up

Goal	Direction
Advaita Siddhi	Lean on Shastra - Then Advaita Tattvam

- By Upasana yoga - Integrate personality and by Sravanam / Mananam / Nididhyasanam - come to Advaita Atma Nishta.
- Know clearly Properly Samyam Matih... Right and clear knowledge.
- Eyes can't look at face - Fact : Face can't be faced.

Mirror :

- Addition to eyes, you, already have.

- Similarly Buddhi and power of Buddhi has to be extended to mirror called Guru Shastra Upadesha.
- Buddhi and Upadesha required, Drishyetu... become Jnana Nishtaha.
- Will cross over sadness and conflicts in life, Shoka and Moha.
- Everything is Brahman, therefore Brahman knowledge is omniscient - Sarvam = Brahman.
- Brahman Jnanam - Sarva Jnanam.
- Krisnyat → Fulfilled - Nothing to accomplish, Dharma - Artha - Kama included in infinite Moksha.
- Finite included in infinite.

Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ ३.१७ ॥

However, suppose there is a man who loves the self alone, who is happy with the self alone, and who is contented with the self (Alone) There is nothing to be accomplished for him. [Chapter 3 - Verse 17]

- Kurai Endrum illa contented.

Similarly to Sarva Krutu :

- Therefore he is fulfilled / Contented, Free from Bayam Bava = Samsara.
- Constant change = Bava = Cause of fear = Leads to insecurity = Afraid, wanted things go away - unwanted things coming.

Therefore free from Insecurity :

Desha	Kala	Prarabda
Summer / Rains	Janma / Mrithyu / Jara / Vyadhi	Own Punya Papa which tosses me up and down

- Body is Never secure, Atma is never unsecure.
- Shift identification from insecure body to ever secure Atma.
- Bava Baya Rahitaha = Jnana Phalam = Moksha.

Verse 83 :

न स्वयं स्वस्य नान्यश्च नान्यस्यात्मा च हेयगः ।
उपादेयो न चाप्येवमिति सम्यग्मतिः स्मृता ॥ ८३ ॥

The self cannot be accepted or rejected by itself or others, nor does it accept or reject anyone else. This is right knowledge. [Chapter 17 - Verse 83]

Samyang Matih :

- Right knowledge = Higher I / Atma.
- I am beyond all transactions, Sarva Vyavahara Ateeta Aham Asmi... I =Turiya.
- Adrishyam / Avyavaharyam / Agrahyam...
- I As Turiya don't fall within transactions.
- All problems - Born out of interaction / Transaction In deep sleep, no transaction / No Samsara.
- This knowledge is called Samyang Matih...

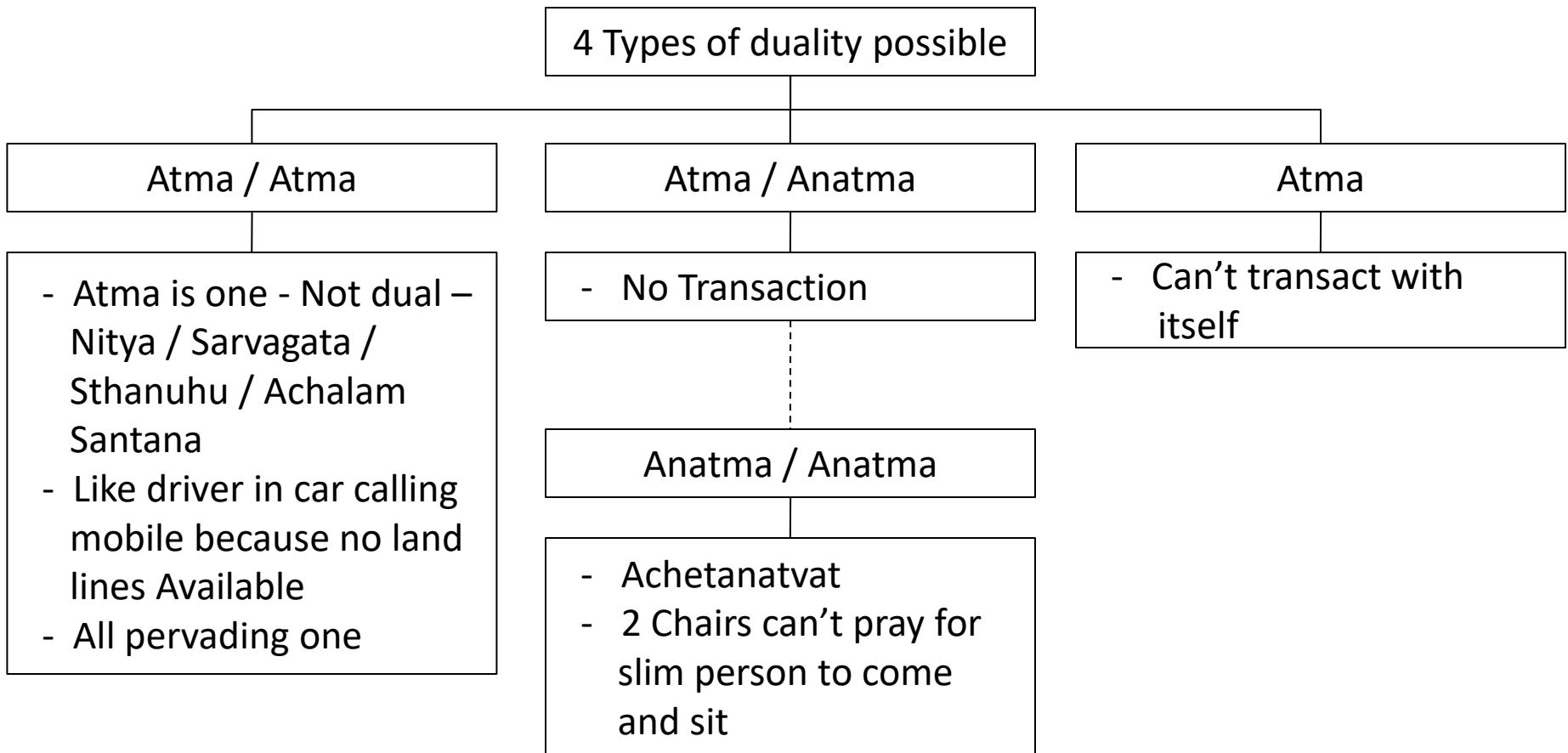
Technical Language :

- Transaction requires transactor(Subject) - Transacted(Object)

Duality :

- In Atma - No transaction possible, because there is no subject / Object duality.

4 Transactions :



- World doesn't exist separate from Atma, Therefore no duality.

- Anatma is Atma with Namarupa - Analysed in Mandukya.
- No transaction between clay and pot
- No relationship between clay and pot
- No Karya - Karana Sambandha between clay(Cause) and pot(Effect)

Normally nod head :

- We commit biggest blunder.
- Can't talk of Any Sambandha because, we require 2 - Clay and pot.
- Can't say clay and pot - Mistake
- Because no pot separate from clay exists.
- Can't remove clay and keep pot.
- Can't remove gold and keep chain
- No chain after removing gold.
- Anatma has no existence separate from Atma.
- Anatma can't be counted as 2, Therefore no transaction.
- Waker can never transact with any member in dream.
- Can't count waker and dreamer.
- When I enter dream, can transact.

Atma - Anatma - No transaction :

- Therefore I am beyond all transactions.
- In Shastra - All transaction presented as 2 fold.

குடுக்கல்	வாங்கல்
Part with	Take in

Class

- Sharing Knowledge w.r.t. Me –
Idea given
- Hanam
- Leaving / to Share / To part
with

- Students receive ideas / Take
Upadanam

- Atma has no giving / Taking - Atma never is object of rejection or giving w.r.t. Itself.

4th Option :

- One Atma can't transact with itself.
- You scratch yourself - You are subject and object of transaction not possible.
- Hand can scratch leg, with 2 parts one can objectify another.
- Atma - Partless - Atma not object of rejection for itself and for Anatma.
- Similarly Anatma can't be object for itself and can't have Atma as its object.
- Atma not object of rejection or reception.
- Write 4 and 4 sentences! - A/ AA - Transactions Rejection / Taking.
- No transaction possible at any level.

- Atma and Atma - Sarvagataha / Ekam - No subject /object duality.
- Atma and Anatma - world doesn't exist separate from Atma - No duality.
- Anatma and Anatma - Insentient - Jadam - No existence separate from Atma.
- This Knowledge is Samyang Matih - Right / Clear knowledge - I(Turiyam) am beyond all transactions.

Verse 84 :

**आत्मप्रत्यायिका ह्येषा सर्ववेदान्तगोचरा ।
ज्ञात्वैतां हि विमुच्यन्ते सर्वसंसारबन्धनैः ॥ ८४ ॥**

For this knowledge which is the subject of all the Vedantas, produces the conviction that the self is Brahman. One becomes perfectly free from the bondage of this Trasmigratory existence when one achieves it. [Chapter 17 - Verse 84]

Above is central theme of all Upanishads :

- Gocharam = Vishaya - Subject matter.
- This knowledge reveals Atma / My higher nature / Myself, illumines - Pratyayika / Teacher of my higher nature = Liberating knowledge.
- Pratyeti - To know
- Pratyayati - To teach
- Other knowledge = Apra Vidya = Avidya - Mundak Upanishad.

Can god realisation liberate me?

- If object in creation - will not liberate.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

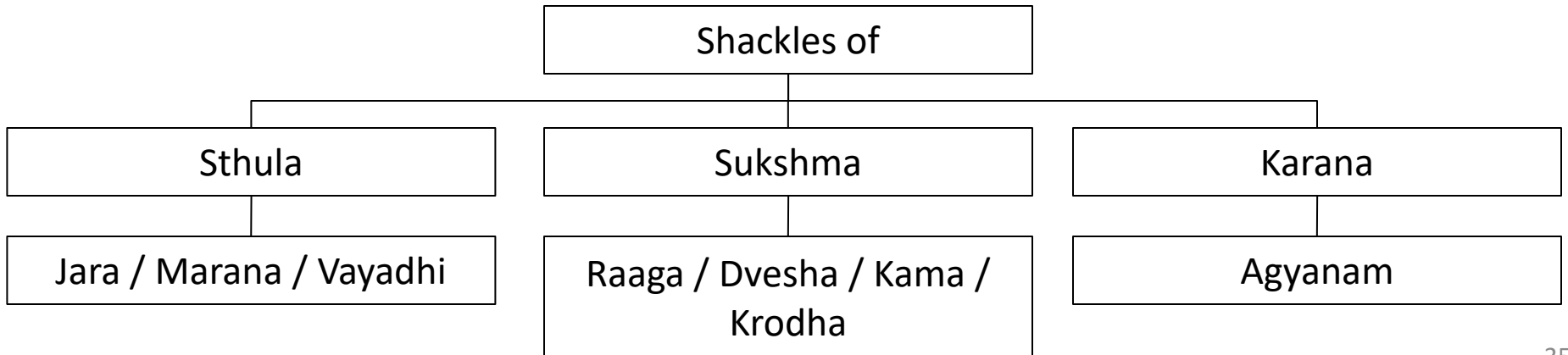
*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Upasaka - Objectifies Lord outside, not ultimate as its object. -

Ishvara Mithyatvat - Svapnavatu!

- If Ishvara is subject then Ishvara Jnanam will liberate.
- Same discussed earlier in Ishvara Prakaranaha.
- God will liberate if God is self - Atma.
- Freed from all bonds of Samsara / Shackles of Samsara.



Verse 85 :

रहस्यं सर्ववेदानां देवानां चापि यत्परम् ।
पवित्रं परमं ह्येतत्तदेतत्संप्रकाशितम् ॥ ८५ ॥

This knowledge which is the supreme purifier and the greatest secret of all the Vedas and gods is revealed here (in this chapter).
[Chapter 17 - Verse 85]

Verse 22 to 84 - Jnana

Sadhana

Svarupa

Phalam

Verse 85 to 89 :

- Upasamhara, concluding remark.
- a) Glory of knowledge, Vidya Mahima - To motivate student Advertising – Break.

b) Adhikaritvam Qualification required Sadhana Chatushtaya Sampatti :

- Otherwise complain Doubt efficacy of Vedanta.
- Blessed countless people from Beginningless time, No defect in knowledge.
- All defects with Pramata, Don't know Sadhana Chatushtaya Sampatti (fundamental).

c) Guru Namaskara : Vidy

- Greatest secret in Vedas

Secret :

- Many come to Veda and Missed knowledge - Trapped in rituals!

- Lost in Sadhana - Not destination
- Upasana - Attached to Ishta Devata - Dvaitam not Nirguna Ishvara, Fall in love with form.

3rd Chapter : Mandukya Upanishad :

- Saguna Ishvara - Good as a means not end.

Miss teaching after coming to Vedanta :

Dvaitam : Am I different from God.

Visishta Advaitam : Am I part of God

- Advaitam - Am I one with God.
- Mistaking Rahasyam - Guide required
- How great or secret, Secret for Gods - Devatas.
- Indra - Holds to his chair.

Katho Upanishad :

- Devai Ratrabi... gods have no self knowledge, Highly subtle...

Nachiketa :

- Not known even to Gods - Therefore I want to know that.

If too subtle - why break head?

- Because only purifier - which removes dirt of self ignorance.
- All others remove Papam can't remove ignorance.
- Ganga Dip / Vratam / Charity - without this knowledge - No liberation.

Verse 85 :

रहस्यं सर्ववेदानां देवानां चापि यत्परम् ।
पवित्रं परमं ह्येतत्तदेतत्संप्रकाशितम् ॥ ८५ ॥

This knowledge which is the supreme purifier and the greatest secret of all the Vedas and gods is revealed here (in this chapter).
[Chapter 17 - Verse 85]

- Glory of teaching - Secret teaching of Shastra. Not available outside, not easily extractable.
- Good teacher and qualified student required, Supremely holy, auspicious teaching.

Verse 86 :

नैतद्देयमशान्ताय रहस्यं ज्ञानमुत्तमम् ।
विरक्ताय प्रदातव्यं शिष्यायानुगताय च ॥ ८६ ॥

This supreme and secret knowledge should not be imparted to one who has not controlled oneself, but should be given to a disciple who is obedient and dispassionate. [Chapter 17 - Verse 86]

- Condition for transference of this wisdom.

Shantah :

- Kshama - Mano Nigraha / Mental mastery - Represents Sadhana Chatushtaya Sampatti - Nirakat - Vairagya.
- Knows superiority of spiritual knowledge - Sreyas, Compared to Worldly achievement – Preyas.

Vivaktaha :

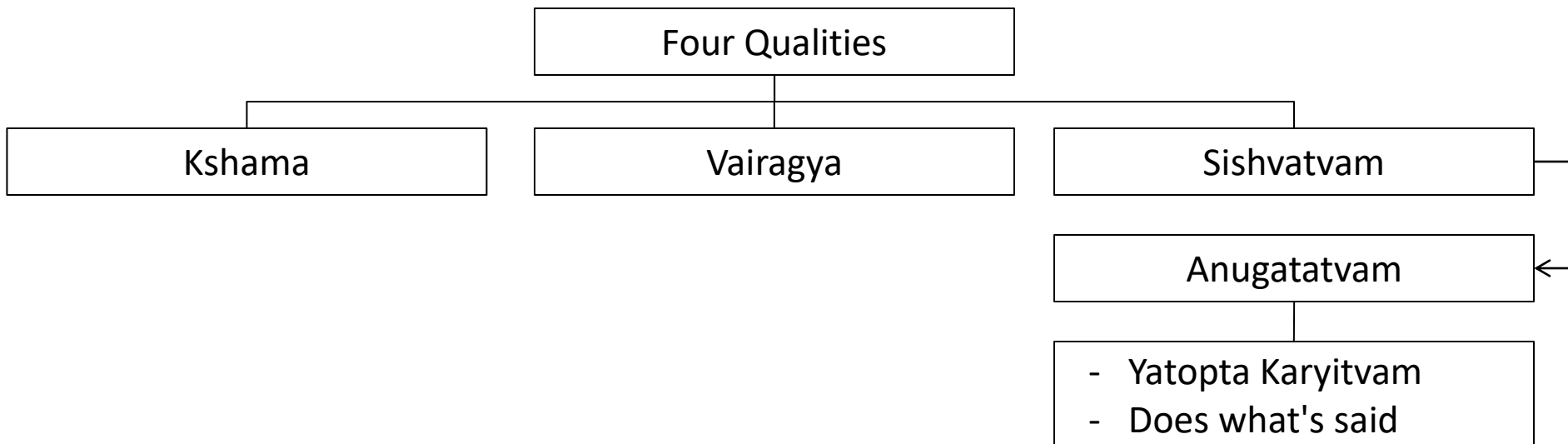
- Viveka and Vairagya
- Not Raga(Hatred) - Dvesha(Aversion) to worldly things and beings.
- Neutral attitude = Vairagyam.

Sishyaha :

- Surrender as disciple and ask for teaching, not casual approach, drop all pursuits.

Sishyate / Tadvidhi :

- Deliberately goes to Guru and surrenders... Fit receptacle / Fit Pathram for receiving teaching.
- Anugataya - Follows discipline and Routine, prescribed by Teacher... yours obediently in letters.



- Milk poured in wrong vessels spoilt.
- Teaching on wrong person - Creates Misconceptions.

Gita :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६ ॥

The wise should not create confusion in the intellect of the ignorant who are attached to action. Efficiently performing all (His) duties with discipline, he should inspire (Them). [Chapter 3 - Verse 26]

- Not criticise / Condemn / Reject student - Give Karma Yoga / Pancha Maha Yagya...
- One with Sadhana Chatushtaya Sampatti - Knowledge given...
- Therefore few given teaching - Rahasyam.

Verse 87 :

ददतश्चात्मनो ज्ञानं निष्क्रयोऽन्यो न विद्यते ।
ज्ञानमिच्छंस्तरेत्तस्माद्युक्तः शिष्यगुणैः सदा॥ ८७ ॥

As there is no other equivalent which a disciple may offer to the teacher for imparting to him self-knowledge one should always possess the qualities of a disciple, achieve knowledge and thus get across the ocean of Transmigratory existence. [Chapter 17 - Verse 87]

- No guru interested in worldly things to be tempted by disciple - No Kama / No weakness.
- Can't buy Guru - Make yourself deserving disciple and express desire.
- Guru's compassion invoked - Out of sheer compassion, guru parts teaching.
- Guru has knowledge and Skill of communication.
- To that teacher no compensation Sishya can give.
- No material worldly method of persuading guru... Only spiritual method available.

- Go endowed with all deserving attributes - Take Gunas - Sadhana Chatushtaya Sampatti to guru.

Gita : Chapter 13th :

अमानिब्रमदम्बिब्रमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control... [Chapter 13 - Verse 8]

- Amanitvam.... Not temporarily enjoyed qualification but sustained qualification.
- One who has and maintains them.
- Should be deserving and desiring... passionately wants knowledge / Thirsty for knowledge / Vividishu / Jigyasu...
- Out of compassion - will take him as last case!
- Invoke Gunas, and cross over Samsara, is condition for knowledge transference.

Verse 88 :

ज्ञानं ज्ञेयं तथा ज्ञाता यस्मादन्यो न विद्यते ।
सर्वज्ञः सर्वशक्तिर्यस्तस्मै ज्ञानात्मने नमः ॥ ८८ ॥

I bow down to that all-knowledge and All-powerful one who is of the nature of consciousness and besides whom there is nothing else viz., a knower, knowledge or an object of knowledge. [Chapter 17 - Verse 88]

Ishvara / Guru Namaskara :

- To that Lord who is of the nature of Chaitanyam - Omniscient / Omnipotent - Intelligent cause of production with knowledge and smile of creation Brahma Svarupa.
- Jagat Nimitta - Upadana Karanam.

- Nirguna Brahman is creator Chaitanyam with help of Maya Shakti.
- He is intelligent and material cause of creation.
- Therefore Material Cause becomes product / Triputi Fundamental.
- Wood becomes furniture
- Gold becomes ornament
- Clay becomes pots
- Ishvara becomes creator as Material Cause.
- Creator = Triputi = Jnanam (Instrument in the process of knowing) / Jnanata(Knower) / Jneyam (Known)

1st Line :

- Vritti Jnanam in mind, Empirical knowledge.

2nd Line :

- Jnanam = Pure Consciousness Located in mind, Beyond time.
- Ishvara is non different from Triputi.
- Triputi alone is in form of Ishvara.
- Such an Ishvara who is pure Consciousness Nimitta and Upadana Karanam, appears as universe beyond whom there is no universe.
- Such great Lord I - worship.
- Abinna Nimitta Upadana Karanaya Chaitanya Svarupaya.

- One is Tatastha Lakshana world and another Svarupa - Lakshana (Pure) to that Ishvara my Namaskara as an author.
- Any Prarabda Obstacle he can face is only with Ishvara Anugraha.
- Prarabda can create any obstacle because of which God, - I as individual can complete this chapter - From Empherical angle.
- In absolute Drishti... no Upadesha Sahishri...

Verse 89 :

विद्यया तारिताः स्मो यैर्जन्ममृत्युमहोदधिम् ।
सर्वज्ञेभ्यो नमस्तेभ्यो गुरुभ्योऽज्ञानसंकुलम् ॥ ८९ ॥

I bow down to my most adorable teacher who is all-knowing and has, by imparting knowledge to me, saved me from the great ocean of births and deaths, filled with ignorance. [Chapter 17 - Verse 89]

Guru Namaskara :

- To entire guru Parampara, who is omniscient Lord himself.
- Yasmin Vigyate Sarva Idam Vigyatam Bavati...
- Knows essence of everything.
- Therefore Sarvagya... don't know Chinese!
- Namaskara because they have taken me across Samsara.
- Brahman - Guru
- Ocean - Janma Mrithyu - Birth / Death, Punar Janma cycle.
 - Full saturated with ignorance, Vast ocean has salt in it
 - Agyana at every level

Who is Jiva? Ishvara? what is Jagat ?

- What is Bandah / Moksha Sadhana - Don't know or confused.
- Ignorance ridden Samsara crossed over.
- Boat = Vidya

4th Chapter - Gita :

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४.३६ ॥

Even if you are most sinful of all sinners, yet you shall verily cross all sins by the raft of knowledge.
[Chapter 4 – Verse 36]

- Boat of knowledge.
- I am on shore - Looking at ocean - Psunami / Cyclone threats.
- On shore - Looking at Samsara...
- Enjoy / Fulfilment / Satisfaction...
- Sadashiva Sama Rambam...
- Entire Guru Parampara = Plural
- Own guru - Out of respect puts plural no.

Summary Chapter 17

1) Why greatest knowledge ?

- Because Atma is Nitya - Ananda Svarupa.
- Therefore getting Ananda is Nitya Ananda

What is logical proof?

- Whatever object is of unconditional love is source of permanent Ananda
 - If a thing is not source of Ananda, we don't love but allow.
- Self love is universal and unconditional.
 - Therefore Self is Nitya Ananda Svarupa.
 - Therefore if we get that Self, we have got Nitya Ananda... Therefore no more Dukham.

1 Ananda	2 Dukha	3 Dependence Nivritti	4 Ananda Prapti
<ul style="list-style-type: none">- Prapti- All birds hit with one stone	<ul style="list-style-type: none">- Nivritti	<ul style="list-style-type: none">- Once I discover Ananda in myself- I Stop depending on world for Ananda - Therefore world dependence reducedParatantrika Nivritti	

17 Chapter

Samyang Matihi (Right knowledge) 89 Verses

Verse 1 to 3

- Mangala Charanam
- Invocation of Guru, Namaskara for completion

Verse 4 to 6

- Moksha is Greatest Purushartha in life
- Definition of Moksha = Atma Labaha / Prapti getting / Attaining Atma
- My own Higher nature
- Therefore Greatest goal Dukha Nivritti / Dependence Paratantrika Nivritti / Ananda Prapti

Verse 7 to 21

- Moksha Sadhanam = Jnana Sadhana
- Atma Labaha / Moksha Labaha
- Why Jnanam only means

Verse 22 to 84

- Jnana Svarupa / Sadhanam / Phalam ' Central theme'
- Means of Knowledge
- Nature of Knowledge
- Benefit of Knowledge

Verse 85 to 89

- Guru / Ishvara Namaskara

Why Jnanam only means of Moksha?

- Atma is within me / My body - only discover / Acquire it.
- Jnana Sadhana = Vedaha = Moksha attained only through Jnanam.
- Jnanam only with Veda Pramanams.
- All other Pramanam dealing with material = Anatma.

Verse 7 - 21 :

- Moksha Sadhana = Jnana Sadhana = Veda Sadhana.

Verse 22 - 84 : Central theme

5 Sadhanas :

- i) Karma Nivritti - Reduction of karma, Karma can't give Moksha - Has limitations.
- Karma Nivritti - After Sadhana Chatushtaya Sampatti - Reduce karma.
- Until Sadhana Chatushtaya Sampatti - Follow karma.

ii) Tapas :

- Karika / Vachika / Manasa...
- Gather from 17 Chapter – Gita.

iii) Guru Praptihi :

- Self study / Mind - won't work... Won't give self knowledge.

Before 'Mind'	After 'Mind'
Turbulently ignorant	Quietly ignorant

iv) Enquiry :

- Shastra Vichara

v) 'Nididhyasanam' :

- Dwelling on teaching
- Jnana Svarupa... nature of knowledge

Aham - Nirvikara :

- Svayam Prakasha / Sakshi Chaitanyam Asmi.
- Changeless, Self evident, witness 'Consciousness'
- This is knowledge I have to gather.

5 Points :

- Not part... Etc.
- 1st He presents independently.
- Then with Taittiriya / Mandukya / Chandogyo, this Jnana Svarupam.

Jnana Phalam:

i) Karma Nivritti :

- Freedom from dependence on external factors.

ii) Therefore Baya Nivritti :

- Freedom from insecurity, Both will go... Fear and insecurity.

iii) Janma cycle Nivritti :

- 3 Phalams of knowledge.

Verse 85 - 89 :

Upasamhara - Conclusion :

- Glory of knowledge / Conclusion of knowledge / Ishvara / Guru Namaskara.

Glory :

- Rarest - Owners pride

Neighbours Envy :

- Assuming neighbour is ignorant.

Condition for knowledge :

- Without Sadhana Chatushtaya Sampatti knowledge remains academic - Information in one corner - Not transformation.
- Knowledge and Samsara coexist.

Ishvara	Namaskara
Nimitta Upadana Karanam	To one who helped me to cross Samsara

We are Jnani :

- Samyang - Matih - Have right knowledge.